

The Communicants Instructor.

Q. OR, A 1034 2, 5
**SACRAMENTAL
Catechism,**

IN WHICH

The Nature of the Covenant of Grace, and the visible Seals thereof (*viz.*) Baptism and the Lord's Supper, with the Gospel-Qualifications of worthy Receivers, are opened with all plainness and clearness by way of Question and Answer.

Recommended to the Use of the Younger and more Ignorant sort, especially to such as desire Admission to, and would worthily Partake of the Lord's Supper; with a Request to the Charitable; That they would make it a Piece of their Spiritual Alms to the Poor.

By *George Day*, Minister of the Gospel.

Heb. 5. 12. *For when for the time ye ought to be Teachers, ye have need that one teach you again which be the first Principles of the Oracles of God, and are become such as have need of Milk, and not of strong Meat.*

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The EPISTLE to the R E A D E R.

Christian Reader,

TH^O Baptism and the Supper of the Lord be
Sacred Ordinances, and Christ's own Insti-
tutions, yet such is the sin and shame of
this degenerate Age, That Multitudes under the
Christian Profession live in a careless Omission of
them, and not a few in a prophane Con-tempt and
Opposition against them. The Fault of the former
sort proceeds from gross Ignorance of the spiritual
Nature, Use, and Ends of these Ordinances: That
of the latter, from a Spirit prepossessed and prejudi-
ced with Error.

Now, tho' I have little hopes of doing any good
upon the Erronious by this brief and slender Piece,
seeing their Malignity against the Truths which
they disown, will (probably) encline them to reject
it with disdain on the first sight of the Title Page,
without vouchsafing it a sober perusal; yet the hopes
of being somewhat serviceable to the Ignorant, espe-
cially to such as are desirous of spiritual Knowledge,
and are willing to be instructed, have at length pre-
vailed with me to comply with the Request of Chri-
stian Friends, in exposing this mean Essay to publick
View.

I know there are many excellent Helps of this
kind

kind already extant, and therefore this may well be thought needless; and I confess, this very Consideration hath suppressed these Meditations for many years, by me; but observing divers Tracts that speak much of the Lord's Supper, say little or nothing of Baptism, (tho' this being the initiating Ordinance, and first seal of the Gospel Covenant, ought first to be considered, and well understood) I have therefore endeavoured to open both these holy Ordinances distinctly, together with the Nature of the Covenant of Grace, to which they are annexed, as its visible signs and seals.

I have made it my Business to gather the most material and soul-concerning Truths that I find scattered in many excellent Authors, that have written on this Subject, and contracted them, that I might give thee much in a little, and crowd as much precious Matter into these few Pages as I well could, without prejudice to the sense, and with due regard to weaker Memories, that a little Pains and Patience may make much Truth thine own.

I have also endeavoured to express my sense of things with the greatest plainness and clearness I could, using words and phrases that may easily be understood by persons of mean Capacity, and studiously declining others; having observed in Teaching both Young and Old, that the want of understanding the true meaning, tho' but of one word in a Sentence, hath made the whole unintelligible, and so unprofitable to them.

Thou wilt find to most of the Answers scripture Proofs subjoined, tho' only referr'd to, for brevities sake, therefore pray turn to them, and see with thine own eyes how clearly and fully these Truths are confirmed by the holy Scriptures, and so the reason why
thou

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thou should'st believe them; for we ought to make no Position or Assertion an Article of our Christian Faith, but what is founded on a Divine Attestation, and bottomed on the written Word of God, which is the only, perfect, and perpetual Rule of our Christian Faith and Practice.

I have purposely chosen to give thee this Help in a Catechistical method, by way of Question and Answer for these Reasons:

1. Because it is the most easie, plain familiar way of instructing the Ignorant, and therefore like to be the more profitable.

2. Because it is of great Antiquity, having been used not only in the Christian, but also in the Jewish Church, yea, some of the Learned trace its Foot steps back to the beginning of time, concluding, that it was practised by Adam himself, who catechised or instructed his Sons in the Doctrine of Man's Fall, of the Seed of the Woman, and of worshipping of God by offering sacrifices, &c. [Read Willet, Downham, Greenham, Pemble, and others on this Subject.]

3. Because the neglect of Catechising for 20 or 30 years last past (which we should reflect on with shame and grief) hath been one great cause of the decay of Knowledge in our days; - there being many thousands of adult and grown Persons, [and many of them Parents and Governours of Families] grossly ignorant of the very Fundamentals of the Christian Faith which they profess; and that some of them have sat under the preaching of the Word a long time. Indeed, 'tis an Observation I have often made, and am confirmed in it by daily experience. That uncatechised Heads understand but little of the most excellent Sermons they hear, and

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therefore it is not to be thought strange, that they grow little the wiser by them. O that this were duly considered, and might prove a cogent Argument to Ministers and Governours of Families for the Revival of this useful Exercise among us!

And (because my words may have little weight) let me here take leave humbly to mind my Reverend Brethren of a serious and weighty Passage of a great Divine now in Glory. I could

Pemble Vind. heartily wish (*said he*) that those
Grat. Praef. p. [Ministers] among us, whom
13, 14. either Ease or Pride have made
careless in this Office [of Ca-

techising] would be pleas'd to look abroad into such Congregations, where this course is held, and to compare them with their own and others, where 'tis neglected; they should soon perceive how fair and open a passage is made for preaching to follow after, where diligent Catechising hath gone before; and on the other side, how hopeless their Endeavours is, who labour to imprint in the Heads of their People the Knowledge of Conclusions before they have learned the Principles of Divinity.

If these Men complain and say, We have spent our strength in vain, and our Labour without profit, preaching long, and seeing little Reformation; I will not pity them, who are like unwise Nurses, that, when their Children thrive not, lay the Blame upon their sickly Bodies when the Fault is in their own indiscretion, who feed them not with Childrens Bread, but force upon them stronger Meat, which they cannot digest, but vomit up again. (*Thus be.*)

To this hearty wish of his I subjoyn another, That

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all the Pastors of Churches may fully and faithfully obey that Precept of the Chief Shepherd, John 21. 15, 16. requiring them to feed his Lambs as well as his Sheep.

I shall close with a word or two of Counsel; (Reader) if thou art yet weak in spiritual Knowledge, and willing to be instructed, that thou mayst be made wise to Salvation, let me beseech thee to follow this faithful Advice.

1. Labour for a distinct and methodical Knowledge of the great Foundation-Truths of the Christian Religion, these first Principles of the Oracles of God, drawn up to thine hand in many more general Catechisms; especially I recommend to thy use that excellent Catechism of the Assembly of Divines, both shorter and larger; a little Labour will commit the lesser to thy memory, and read the other with diligence to explain that, with Mr. Lyes, Mr. Doolittles, and Mr. Vincents Explanations. The Knowledge of these Truths will prepare thee to read the holy Scriptures, and hear Sermons with Understanding and Profit.

Next, I offer thee the serious perusal of this Sacramental Catechism, in the composure of which I have purposely left out several Questions very proper to have been inserted, because they are already answered in the Assemblies Catechism. Say not thou art too old to learn a Catechism (if ignorant) unless thou thinkest thy self also too old to go to Heaven, and so too old to learn the way thither. Be not ashamed of using the means to get Knowledge, but be ashamed of thy Ignorance, and blush to bear a Child of Seven years old, that hath been well catechised, to give a better account of the Christian Faith than many of 30, 40, or of 50 years of Age can do.

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2. Pray earnestly and daily for the inward teachings of God's holy Spirit in and with the outward teachings of the Word; without this, tho' thou may'st fill thy Head with the Notions of Truth, yet thou wilt never feel the saving Impressions of them on thy heart, but remain a stranger to the life and power of Godliness. Read those precious promises and humbly plead them in prayer, Prov. 1. 23. Isa. 59. 21. Luk. 11. 13.

3. And lastly, Believe the Truths which thou hast learnt, and live according to the Rule of them. Let Knowledge and Practice (as an holy Taine) go hand in hand, and still keep pace each with other. Both of them are required as necessary qualification to entitle thee to true happiness, John 13. 17. O do not aim at any thing short of that! The Experimental and Practical Christian will be found to be the wisest and best in the great discriminating Day. That thou may'st be such an one, and that thy Meditation may contribute somewhat thereto, is the sincere and fervent Prayer of

Decemb. 19.
1691.

Thine and the Churches
in Christ,

George Day.

A

SACRAMENTAL Catechism.

Quest. 1. **W**hat is a Sacrament in general?

Ans. A Sacrament is an holy Ordinance of Divine Institution, annexed to the Covenants which God hath made with Men, wherein by outward and sensible signs the Promises of the Covenant are represented, sealed, and applied to God's Covenant-people, and they are bound to obey him, Gen. 17. 10. Rom. 4. 11.

Q. 2. Are these Ordinances call'd by the name of Sacraments in the holy Scriptures?

A. No. Yet seeing it is a word very fit to signify the thing to which it is applied, it may lawfully be used.

Q. 3. What is the original and proper signification of the word [Sacrament]?

A. As it was used of old in a civil sense, it signified an Oath taken in War by Soldiers to their General, whereby they were bound to perform the Duties of that Relation.

Q. 4. Why are the Seals of God's Covenants called Sacraments?

A. Because by our receiving them we are bound (as it were) by an Oath to perform the Duties of God's Covenant-people, *Rom. 6. 3, 4, 5.*

Q. 5. What are the parts of a Sacrament?

A. Two. The one is an outward visible sign, or thing signifying, which may be seen by the Eye of the Body; as Water in Baptism, and Bread and Wine in the Lord's Supper. The other is the inward and spiritual grace, or thing signified, which can only be seen by the Eye of the Soul, or by Faith, and that is Christ with all his saving Benefits, *Matth. 3. 11. 1 Pet. 3. 21. Rom. 2. 28, 29.*

Q. 6. Do all those who receive the outward signs receive the inward grace also?

A. No. For wicked and graceless persons may receive the outward signs, but not the inward grace with them; none but true believers receive them both.

Q. 7. What is a Covenant in the general?

A. A Covenant is a solemn Contract or Agreement between several persons, two at the least, wherein they do mutually bind themselves each to other, in certain Articles, to both their Contents, and usually confirmed by signs and seals, *Gen. 21. 27. 1 Sam. 18. 3.*

Q. 8. Hath God ever made a Covenant with Man?

A. Yes. Tho God be infinitely above Man, yet he hath been pleased, through condescending grace, to deal with Man in this familiar way of Covenanting, as a Man with his Friend, *Gen. 15. 18.*

Q. 9. What Covenants hath God made with Man?

A. Two especially. The first called the Covenant of Works. The second, The Covenant of Grace, *Gal. 4. 23, 24.*

Q. 10. What is the Covenant of Works?

A. That Covenant which God made with our first Parents, *Adam* and *Eve*, in the estate of Innocence, and in them, with all their Children, wherein God promised perfect happiness to them, upon Condition of their perfect Obedience to him; and threatned them with Death on their Disobedience, *Gen. 2. 16, 17. Gal. 3. 12.*

Q. 11. Why is this called the Covenant of Works?

A. Be-

A. Because it required the Works of Man's Obedience to the whole Law of God, as the Condition of his Life and Happiness, *Lev.* 18. 5.

Q. 12: *Had our first Parents sufficient strength to perform that Condition, and keep that Covenant with God?*

A. Yes. Our first Parents being created upright and perfect, had sufficient power to perform perfect Obedience to the Law of God, and so to keep his Covenant, *Eccl.* 7. 29.

Q. 13. *Did our first Parents keep their Covenant with God?*

A. No. Our first Parents brake their Covenant with God, by complying with the Temptation of Satan in eating the forbidden Fruit, and thereby brought themselves, and all the Children descending from them by ordinary Generation, into an estate of sin and misery, *Gen.* 3. *begin.* *Rom.* 5. 12.

Q. 14. *Doth God suffer Adam and all his Children to perish in their sinful and miserable state?*

A. No. God did of his own free grace from all Eternity elect some of fall'n Mankind to everlasting life, and gave them to Jesus Christ, that they might be recovered and saved by him, *Eph.* 1. 4. *Q.* 15.

Q. 15. Did the Lord Jesus Christ then undertake to be a Saviour to them?

A. Yes. There was an Eternal Compact, or Agreement between God the Father and God the Son (which is commonly called the Covenant of Redemption) wherein God the Father gave the Elect unto God the Son, as to a Redeemer, and he engaged to perform the work of their Redemption, *Isa. 59. 20, 21. Psal. 89: 3, 4, 19, 20, &c.*

Q. 16. Did God make another Covenant with Man after the first was broken?

A. Yes. God was pleased to make a second Covenant with Man, called the Covenant of Grace, *Gen. 17. 2, 7.*

Q. 17. What is this Covenant of Grace?

A. The Covenant of Grace is that which God made with Man in his fall'n & sinful state wherein God, thro' the Merits and Mediation of Jesus Christ, promiseth Pardon and Life unto all penitent and believing sinners, *Acts 2. 37. and 16. 30.*

Q. 18. Why is this call'd the Covenant of Grace?

A. 1. Because all that is promised in it is the fruit of God's free grace in Christ to sinners. *2.* Because it is the free grace of God that inclined God to make it, and that

that perswades and enables us to consent to it, and to keep it, *Eph. 2. 8.*

Q. 19. What is the condition of this Covenant on Man's part?

A. The great comprehensive Condition of its Faith in Jesus Christ, which, (if it be true and saving) is accompanied with Repentance, and all other Graces in the Heart, and brings forth new Obedience in the Life, *John 3. 16 Acts 20. 21. James 2. 18.*

Q. 20. How can it be call'd a Covenant of Grace, if it is Conditional?

A. Very well. For, 1. It is an Act of God's free grace, and infinite Condescension in God to make a Covenant with Man his Creature, whatever the Condition be. 2. The Condition it self is gracious. Faith in Christ. 3. God himself hath graciously undertaken for both Parts of the Covenant, his own and ours too, and by his grace perswades and enables us to consent to the Covenant, and perform the condition of it.

Q. 21. Is any Man able to perform this Condition in his own strength?

A. No. we are in our natural state both unwilling to consent to, and unable to perform the Condition of this Covenant ;

nant ; but God is pleased to make his E-
lect both willing and able by his special
Grace, *Psal.* 110. 3. *2Cor.* 3. 5. and 12. 9.
Phil. 4. 13.

*Q. 22. What are the Differences between
the Covenant of Works, and the Covenant of
Grace ?*

A. These Ten especially.

1. The Covenant of Works was made
between God and the first *Adam* with all
his Natural Seed, *i.e.* all Mankind. But the
Covenant of Grace was made between
God and the second *Adam*, *i.e.* the Lord
Jesus Christ, and all his Spiritual Seed, *i.e.*
All God's Elect, which are only some of
Mankind.

Q. 23. What is another ?

A. 2. That was made with Man in a
state of Innocency : This was made with
Man in a state of sin.

Q. 24. What is another ?

A. 3. The Condition of that, was per-
fect Obedience ; the Condition of this,
is Faith.

Q. 25. What is another ?

A. 4. Under that, Man was entrusted
with the keeping of himself, and his own
happiness ; under this, he is kept by the
power of God.

Q. 26. *What is another?*

A. 5. Under that, Man was to be justified by his own Righteousness; under this, by the Righteousness of Christ.

Q. 27. *What is another?*

A. 6. Under that, the least sin was a breach of the Covenant; under this, nothing but Unbelief and final Perseverance therein, is a breach of the Covenant.

Q. 28. *What is another?*

A. 7. That promised not pardon to the sinner upon Repentance, this doth.

Q. 29. *What is another?*

A. 8. That was of use only for a little time, until Man's Fall; this hath been of use ever since, and will be to the end of the World.

Q. 30. *What is another?*

A. 9. That was especially designed for the glory of God's Justice; this for the Glory of God's Mercy.

Q. 31. *What is another?*

A. 10. That had no Mediator, or Surety; this hath a Mediator and Surety, the Lord Jesus Christ.

Q. 32. *What doth Christ do as Mediator of the Covenant?*

A. Christ, as Mediator of the Covenant, being himself both God and Man, performs

performs the great Work of Reconciling God and Man, whom sin had made Enemies, and brings them into a Covenant of Grace and Peace each with other, *1 Tim. 2. 5. Hebr. 8. 6. c. 9. 15.*

Q. 33. What doth Christ do as the Surety of the Covenant?

A. Christ as the Surety of the Covenant, undertakes to see the Covenant faithfully and fully performed; *i.e.* That God shall perform his Promises to his Elect; and that they shall perform the condition of the Covenant unto God, *Hebr. 7. 22.*

Q. 34. Hath the Covenant of Grace been always the same, or divers?

A. The Covenant of Grace hath been always the same, as to the Substance of it, but it hath been different as to the manner of its Administration or Dispensation, & so is distinguished into the Old & New Covenant of Grace. *Jer. 31. 31. Hebr. 8. 13.*

Q. 35. Which is called the Old Covenant of Grace?

A. That which was Administred before the Coming of Christ in the Flesh.

Q. 36. Which is call'd the New Covenant of Grace.

A. That which is Administred since the Coming of Christ in the Christian Church.

Q. 37.

Q. 37. *Wherein doth the Administration of the New Covenant differ from that of the Old?*

A. 1. In the easiness of it. That was Administred by Promises, Prophecies, Sacrifices, and other Types, which were costly, painful, and burthensome Sacrifices: But this is administred by the preaching of the Word, and dispensing of the Sacraments, Baptism and the Lord's Supper, which are fewer in number, and more easily performed, *Gal. 5. 1. Acts 15. 9.*

Q. 38. *Wherein else?*

A. 2. In the clearness of it. That was Administred by dark Types and Figures, which were shadows of good things then to come; but this is Administred by light and clear Ordinances, by which Christ and his Benefits are more plainly revealed to us, *Hebr. 10. 1. 2 Tim. 1. 10. 2 Cor. 3. 18.*

Q. 39. *Wherein else?*

A. 3. In the efficacy and power of it. That was weak and unprofitable in comparison of this: Because the Spirit of God was not given to the Church in so large a measure before Christ, as it is since, *Hebr. 7. 18. Acts 2. 17. John 7. 39.*

Q. 40. *Wherein else?*

A. 4. In the visible Seals of it. That had Circum-

Circumcision, & the Passover, for its Seals; this hath Baptism and the Lord's Supper.

Q. 41. Wherein else?

A. 5. In the Latitude and Extent of it. That extended peculiarly to the Jews; this extends both to the Jews and Gentiles, Rom. 9. 4. Eph. 2. 12, 13, 14, 15. Col. 3. 11. Mark 16. 15. Acts 10. 34, 35, 36.

Q. 42. Wherein else.

A. 6. In the Duration and Continuance of it. That was to continue but until Christ came in the Flesh; but this is to continue until Christ comes in glory.

Q. 43. Who changed the Administration of the Covenant?

A. The Lord Jesus Christ himself, who is the only Head, and Lawgiver of his Church, and so hath power to Alter or Add, lay aside, or set up such Laws and Ordinances in it as he pleaseth, Heb. 8. 8, 9, 10. James 4. 12.

Q. 44. Why did Christ change the Administration of the Covenant?

A. For his own glory, and the Churches good; for

1. Those Ordinances under the Old Covenant were more dark, difficult, costly and weak, than these under the New Covenant.

2. Those

2. Those Ordinances became unsuitable, and unserviceable to the Church after Christ's coming in the flesh, because they signified Christ to come; therefore when Christ, the Substance of them, was come, those Shadows must be done away.

Q. 45. *How hath God confirmed the Covenant of Grace?*

A. God hath confirmed it by 4 things:

1. By his Word of Promise, *Gen. 17. 7.*
2. By his Oath, *Gen. 22. 16, 17. Hebr. 6. 13, 14, 17, 18.*
3. By the death of Christ, *Heb. 9. 16, 17.*
4. By the Signs and Seals of the Covenant, *Rom. 4. 11.*

Q. 46. *What are the Signs and Seals of the New covenant of grace now in Gospel days?*

A. The Signs and Seals of the New Covenant, are Baptism and the Lord's Supper.

Q. 47. *Why are these Ordinances called Signs and Seals of the Covenant?*

A. Because they are of the same signification and use to the Covenant of Grace, as Signs and Seals put to Covenants between Man and Man use to be.

Q. 48. *What is their signification, & use?*

A. These Ordinances, as Signs, do signify

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nifie the Grace and Good-will of God in Christ to his Covenant-people; and as Seals do confirm, convey and apply the Grant of the Covenant, or a Right to all the Blessings promised therein to Believers, and their engagement to Obedience, 1 Pet. 3. 21. Rom. 6. 3, 4. Gal. 3. 27.

Q. 49. *Do these Sacraments certainly work grace in all that receive them?*

A. No. It is evident that many of those who are baptized, and have received the Lord's Supper, live and dye in a graceless state, Acts 8. 23. Luke 13. 26, 27.

Q. 50. *Who then do receive saving benefit by the Sacraments?*

A. Those only receive saving benefit by the Sacraments to whom the holy Spirit of God doth bless them, working in and by them on their Hearts, as he doth all God's Elect, 1 Cor. 3. 7.

Q. 51. *What is Baptism?*

A. Baptism is an holy Ordinance of Christ, wherein the washing with Water, or into the Name of the Father, the Son and the Holy Ghost, signifies and seals ingrafting into Christ; Remission of sin by his Blood, and Regeneration by the Spirit, and whereby the Persons baptized are solemnly entred into the visible Church

Church, and into an open and professed engagement to be wholly and only God's Covenant-people, *Matth.* 28. 19. *Gal.* 3. 27. *Mark* 1. 4. *Rev.* 1. 5. *Tit.* 3. 5. *Eph.* 5. 26. *1 Cor.* 12. 13. *Rom.* 6. 4, 5.

Q. 52. What be the Parts of Baptism?

A. They are two. The outward and visible part signifying; and the inward and spiritual part signified.

Q. 53. What is the outward signifying part of Baptism.

A. The outward signifying part of Baptism consists in the washing the Body with the Element of Water, and the use of the words of Institution, *i.e.* Baptizing, &c.

Q. 54. What is the inward part signified by the outward signs?

A. 1. By the washing with Water is signified two things; the washing away of the guilt of our sins, or our Pardon and Justification procured by the blood of *Christ*; and the washing away of the filth of sin, or our Sanctification by the Spirit of *Christ* in the work of Regeneration *Rom.* 1. 8. *John* 3. 5.

2 By the words of Institution, *i.e.* Baptizing in the Name of the Father, Son, Holy Ghost, two things are also signified

1. That Ministers have Authority any
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both from God the Father, Son, and Holy Ghost to administer Baptism.

2. That the Persons baptized do enter into an holy Covenant with God the Father, Son, and Holy Ghost; *i.e.* They take this only living and true God to be their own and only God, and give up themselves, (if grown Persons) or are given up by their Parents (if Infants) to this God, to be his Covenant-servants, *Matth.* 28. 18, 19. *2 Cor.* 8. 5.

Q. 55. What are the special Ends of Baptism?

A. The special Ends of Baptism are of two sorts.

1. Such as respect God; and so it is to be (1.) A Sign to signify the Grace of the Covenant; and (2.) A Seal to confirm the Grant of the Covenant, *Rom.* 4. 11. *Col.* 2. 11, 12. *Acts* 22. 16. *Eph.* 5. 26.

2. Such as respect Man; and so it is to be (1.) A Badge of our Christian Profession; (2.) A Bond to oblige us to perform the Duties of the Covenant, *Gal.* 5. 3. *Rom.* 8. 12. *1 Pet.* 3. 21.

Q. 56. To whom is Baptism to be Administred?

A. Baptism is not to be administred to any that are out of the visible Church of Christ,

Christ, until they are instructed in the Christian Religion, and profess Faith in *Christ*, and Obedience unto him: But the Infants of such as are Members of the visible *Church* are to be baptized, *Matth.* 28. 19. *Acts* 2. 41. *Gen.* 17. 7, 10. *Acts* 2. 38, 39.

Q. 57. How may it be proved that the Infants of Church-Members have a Right to Baptism?

A. It may be proved by these Arguments.

1. By their Covenant Relation to God. Those that are in Covenant have a right to the Signs and Seals of the Covenant: But the Children of believing Parents are in Covenant, Therefore they have a right to the Signs and Seals of it, *Gen.* 17. 7. *Deut.* 29. 10, 11, 12, 13, 14, 15.

Q. 58. Have Infants then a Right to the Lord's Supper also, and should they receive it?

A. The Infants of Believers have a remote, tho' not an immediate and actual right to the Lord's Supper, & therefore may not receive it in their Infancy, for want of a capacity to discern the Lord's Body, or to understand the Nature, Use and Ends of that Ordinance, and to use it accordingly.

Q. 59.

Q. 59. Should they not then be kept from Baptism also for the same Reason, seeing they understand not that Ordinance?

A. No. For they are as capable of Receiving this Ordinance of Baptism, as the Jewish Infants were of Circumcision at 8 days old, and ought to be baptized, because Baptism comes in the room of Circumcision; and as that was the Sacrament of Initiation or Entrance into the Church, and into the Covenant, so is this, *Mat. 28. 19, 20. Col. 2. 11. 12.*

Q. 60. By what other Argument is it proved?

A. 2. By the Command of our Lord Jesus Christ requiring his Apostles, and in them all Gospel-Ministers, to Disciple all Nations, Baptizing them; and Infants are a very considerable part of Nations.

Q. 61. But must they not believe first, and then be baptized, as Mark 16. 16? And how can Infants believe?

A. Adult or grown Persons without the Church, must first be instructed in the Doctrine of Christ, and believe in him before they are admitted to Baptism, as *Acts. 2. 38, 39, 40, 41.* But the Infants of Church-Members may be baptized, tho' they do not actually believe, because they

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are

are the Children of Believers, seeing Children are parts of their Parents, & are accounted but as one Person with them, both by the Laws of God and Man, as the Root & Branches are but one Tree, *Rom. 11. 16.*

Q. 62. By what other Argument is it proved?

A. 3. By the Example and Practice of the Apostles in the Primitive Church, who baptized whole Households, and the universal Practice of the Christian Church in all Ages ever since, which hath been the same, Acts 16. 15, 33. 1 Cor. 1. 16.

Q. 63. What is the Duty of those Christian Parents who offer their Children to God in Baptism?

A. Their Duty is, 1. To make a serious Profession of their Faith in God, the Father, Son, and Spirit, and Obedience to him according to his Word.

2. To own and renew the Covenant which they made with God in their own Baptism.

3. To consent in the Name and behalf of their Children, (being parts of themselves) that they shall be the Lord's Covenant-servants.

4. To bring their Children up in the Nurture and Admonition of the Lord, to teach

teach them the Nature of that Covenant with God which they make in Baptism by their Parents consent, and to command them to keep it, *Eph. 6. 4. Deut. 6. 6, 7. Gen. 18. 19. 1 Chro. 28. 9.*

Q. 64. Is Baptism to be administred by dipping or sprinkling?

A. Baptism may be administred either by dipping or sprinkling : For, 1. The Original word signifieth to wash, whether by dipping or sprinkling, as *Mark 7. 4.* 2. The Christian Churches have used both.

Q. 65. Where should Baptism be administred?

A. Baptism being a Publick or Church Ordinance, by which Persons are solemnly addmitted into the Church of Christ, should ordinarily be administred in the Publick Assemblies of Christians, that thereby,

1. The whole Assembly may joyn in Prayer for a blessing upon the Ordinance.

2. Those that are already baptized, may be put in mind of the Covenant which they made in their own Baptism, and be stirred up to keep it.

Q. 66. May Baptism be administred in Private Cases?

A. Yes, in case of necessity ; (as in
B 2 times

times of Persecution, or of the sickness of the Persons to be baptized, &c) It may be administred in private Families, provided there be a competent number of other Christians present to be witnesses of the Administration, and to joyn in Prayer for a Blessing, *Acts* 8. 38. and 16. 33.

Q. 67. How often is Baptism to be administred to the same person?

A. Only once. 1. Because it is the Sacrament of our New Birth, and we are to be but once new born.

2. Because it is the Ordinance of our Admission or Entrance into the Church of Christ, and we are to be entered but once into it.

Q. 68. Which is the other Sacrament of the New Testament?

A. The other Sacrament of the New Testament is the Lord's Supper.

Q. 69. What is the Lord's Supper?

A. The Lord's Supper is an holy Ordinance of Christ, wherein by giving and receiving Bread and Wine, according to Christ's appointment, his Death is shewed forth, and the worthy Receivers are, after a corporal and carnal manner, by Faith, made partakers of his Body Blood, with all his Benefits to their Spirit-

Spiritual Nourishment and Growth in Grace, the confirming of their Union & Communion with Christ, the testifying and renewing their Covenant with God, and thankfulness to him, and their mutual Love to, and fellowship with each other, as Members of the same Mystical Body, *Math.* 26. 26, 27, 28. *1 Cor.* 11. 23, 24, 25, 26. *1 Cor.* 10. 16, 17.

Q 70. *What be the parts of the Lord's Supper?*

A. They are two. The outward and visible parts signifying; and the inward and spiritual part signified.

Q 71. *What are the outward parts of this Ordinance?*

A. The outward parts of this Ordinance are three; (1) Signifying Things or Elements; (2.) Signifying Words; (3.) Signifying Actions.

Q 72. *What are the signifying Things or Elements?*

A. Bread and Wine.

Q 73. *What do they signify?*

A. The Bread signifieth and representeth the Body of Christ. The Wine, the Blood of Christ. Both together signifye whole Christ with all his Saving Benefits.

Q 74. *What be the signifying Words?*

A. The words of Institution, Take, Eat, This is my Body which is broken for you; Do this in remembrance of me: And, This Cup is the New Testament in my Blood, shed for many for the Remission of Sins, Drink ye all of it.

Q. 75. What do these words signifie, or contain?

A. They contain, 1. A Command, requiring the use of this Ordinance, in these words, Take, Eat, This Bread, and Drink of this Cup. Do this in remembrance of me.

2. A Promise, assuring us of Christ giving himself to the worthy Receivers, in these words, This is my Body, and This Cup is the New Testament in my Blood, &c.

Q. 76. Are the Elements of Bread and Wine then turned into the very Body and Blood of Christ in this Ordinance after Consecration?

A. No. They remain still in their own Nature, real Bread and Wine, and are only changed from a common to a Religious Use, to signifie and represent the Body and Blood of Christ.

Q. 77. How may this be proved?

A. Three ways.

1. By Scripture. Which informs us that the Body of Christ was whole, and his

his Blood in his Veins, when he first instituted and administred this Ordinance; & that the same Body was afterward crucified, buried, rose again on the third day, appeared alive to many Witnesses, and at length ascended into Heaven, & that it is there to remain until the time of the Resurrection of all things, *Matth. 26. 35. 1 Cor. 15. 4, 5, 6. Acts 1. 9, 10, 11. and 3. 21. 1 Thess. 4. 16.*

Q. 78. How else?

A. 2. By Reason. For *Christ* having but one Body, it is against Reason to think that he could both give his Body to his Disciples to eat, and his Blood to drink; and yet at the same time have it still alive and whole by them. Had it been thus, he must have had two Bodies at the same time; for its contrary to the nature of a Body to be in two places at once.

Yea further; If the *Bread* and *Vine* were turned into the *Body* and *Blood* of *Christ*, then supposing the Lord's Supper was administred in a thousand places at the same time, *Christ* would have a thousand *Bodies* at the same time.

Q. 79. How else?

A. 3. By Sense. For we see and taste that it is still *Bread* and *Vine*, and not

B 4.

Flesh

Flesh and Blood. And if we cannot believe our Senses in this matter, How shall we believe them in any other thing?

Q. 80. But doth not Christ call the Bread his Body, and the Wine his Blood?

A. Yes; but Christ speaks this not in a proper, but in a figurative, or improper sense, calling the sign by the name of the thing signified by it; which manner of speech Christ did often use: So he calls himself, a Door, a Vine, a Light, &c. not that he was really changed into these very things; but to teach us, that he is of like use to our Souls, that these are to our Bodies, *John 10. 7. and 15. 1.*

Q. 81. Is not Christ then really and truly present in this Ordinance of his Supper.

A. Yes. Christ is really and truly present in this as in all other Gospel-Ordinances, but not corporally or carnally, but spiritually; and so he is to be fed upon, not by the Mouth of the Body, but of the Soul, that is, to be received, & applied to the Soul by Faith, *John 6. 56. Eph. 3. 17.*

Q. 82. What are the signifying Actions to be used in this Ordinance?

A. 1. The Actions to be used by the Minister, are *Taking, Blessing, Breaking, & Giving* the Bread to the Communicants,
and

and *Taking, giving Thanks, and giving the Cup also to them.* 2. The *Actions* of the Communicants are *Taking and Partaking, or Eating the Bread, and Drinking the Wine, Matt. 26. 26, 27, 28.*

Q. 83. What is signified by the Ministers taking the Bread and Wine when he cometh to the Table?

A. It signifieth God the Fathers taking or choosing, and designing Christ from all Eternity to be Man's Redeemer, *Isa. 42. 1.*

Q. 84. What is signified by the Ministers Blessing the Elements, or giving Thanks.

A. It signifieth the setting of them apart from a common to an holy use, and is to be performed by declaring the words of Institution, and by praying to God for a blessing on this Ordinance, ioyned with giving Thanks unto God for Jesus Christ, and for all his benefits.

Q. 85. What is signified by the Breaking of the Bread?

A. It signifieth all the Sufferings of Christ, especially the breaking of his Body & shedding of his Blood upon the Cross.

Q. 86. What is signified by the Ministers giving the Bread and Wine to the Communicants?

A. It signifieth God the Fathers giving

Christ as a Saviour, and Christ's giving himself, with all his benefits, to true Believers, *John* 3. 16.

Q. 87. *What is signified by the Communicants taking the Bread and Wine?*

A. It signifieth their thankful accepting and receiving of *Christ* to be their Saviour with all his benefits, by Faith, *John* 1. 12.

Q. 88. *What is signified by the Communicants eating the Bread, and drinking the Wine?*

A. It signifieth their applying of *Christ*, with all his benefits, by Faith, unto their own Souls in particular ; that each Believer may believingly say of *Christ*, as *Thomas*, *My Lord, and my God*, *John* 20. 28.

Q. 89. *For what holy Ends is the Lord's Supper to be used?*

A. For such holy Ends as these :

1. For the preserving of the Remembrance of *Christ*, and his matchless Love in dying for Sinners ; this Ordinance being a lively shewing forth of his Death. *Luke* 22. 19. *1 Cor.* 11. 24, 25, 26. *Gal.* 3. 1.

Q. 90. *What other End?*

A. 2. For the spiritual nourishing and strengthening of the inward Man, or of grace in the Heart ; as Faith, Repentance, Love, Hope, &c. For this Reason it seems

to be call'd, a *Supper*, being a spiritual Meal for Souls, in which *Christ* himself is our spiritual Food, 1 Cor. 11. 20.

Q 91. *What other End?*

A. 3. For the sealing and confirming the New Covenant of Grace, or the New Testament: For as the last Will or Testament of a Man is confirmed, and comes in force by the Death of the Testator, or of him that made it; so the Death of *Christ* (which is represented in this Ordinance) confirms the New Covenant, as being *Christ's* last Will and Testament, Heb. 9. 15, 16, 17.

Q 92. *For what other?*

A. 4. For the testifying of *Believers* thankfulness to *Christ*, for his Love to them in dying for them. Therefore it is sometimes call'd the Eucharist, or the Thanksgiving; and the Cup is call'd the Cup of blessing, 1 Cor. 10. 16.

Q 93. *For what other?*

A. 5. For the strengthening and increase of believers Union to, and communion with *Christ* and him crucified; and also with one another, as Fellow-Members of the same Mystical Body of *Christ*, his Church; for which cause it is also call'd the Communion, 1 Cor. 10. 16, 17.

Q 94.

Q. 94. Is it sufficient to partake of the Lord's Supper (as of Baptism) only once.

A. No. Believers should often partake of this Ordinance (if it may be) because of their constant need of it, in order to the obtaining of the holy Ends thereof, 1 Cor. 11. 26.

Q. 95. To whom is the Lord's Supper to be administred?

A. The Lord's Supper is to be administred only to such as have a Gospel-right to it, and a Gospel fitness, or preparedness for it.

Q. 96. What is a Gospel-right to this Ordinance?

A. There is a twofold Gospel-right, (1.) Outward, with Reference to the Church; (2.) Inward, with Reference to God.

Q. 97. Who have an outward Right, with Reference to the Church?

A. All such have an outward and visible Right to the Lord's Supper, who being baptized and grown Persons, do make a credible Profession of their being in Covenant with God, or of their Faith in Christ, and Obedience to him, Acts 8. 36, 37, 38.

Q. 98. When is their Profession to be accounted credible, or worthy to be believed?

A. When

A. When they have a competent measure of Gospel-knowledge, seriously and understandingly own and consent to their Covenant with God in baptism, and live a religious and unblameable Life according to Gospel-Rule, *Phil.* 1. 27.

Q. 99. *Who may examine and judge of this outward, and visible Right?*

A. That particular Church of Christ, with which they desire to joyn, and walk in full Communion, especially the Pastor thereof, *1 Pet.* 5. 2. *Heb.* 13. 17.

Q. 100. *Who then are to be kept off from this Ordinance?*

A. All such as are grossly ignorant of the Doctrine of Christ, or openly vicious and scandalous in their Lives.

Q. 101. *Who are to be accounted grossly ignorant?*

A. All such as understand not the Principles of the Christian Religion, the Nature of the New Birth, or a Work of Grace upon their Heart, nor the Nature, Use and Ends of this holy Ordinance, *1 Cor.* 15. 34.

Q. 102. *Why should such ignorant persons be kept off from this Ordinance?*

A. Because they want an Eye to discern the Lord's Body, an hand to receive him, and

and a Mouth to feed upon him; and therefore if they should partake of this Ordinance, they would receive no benefit, but much hurt by it.

Q. 103. Who are to be accounted openly vicious, or scandalous?

A. All such as live in any open or known course of sin impenitently, and by their Words or Actions give just cause of offence to those that fear God, *1 Cor. 5. 11.*

Q. 104. Why should such vicious persons be kept off?

A. Because they, in presuming to touch such holy things with unholy hands and hearts, would dishonour & provoke God, pollute and profane his Ordinance, grieve the Godly, contract the guilt of *Christ's Blood*, and eat and drink Judgment to themselves, *1 Cor. 11. 27, 29. Math. 7. 26.*

Q. 105. But may not the Lord's Supper be administred to vicious persons in order to their Conversion?

A. No. For we do not find that Christ appointed this Ordinance to convert sinners, but to confirm and comfort Saints; it is not to work grace, where it is wanting, but to increase and strengthen grace where it is.

Q. 106. Who have an inward invisible Right to this Ordinance?

A. All

A. All such who are indeed Heart-covenanters with God, or do believe in *Christ* with their hearts, and obey him in their lives.

Q. 107. *Who are Heart-covenanters with God?*

A. Those, who truly repent of their sins against God, Renounce the World, the Flesh, and the Devil, and take God the Father, the Son, and the Holy Ghost for their only God, and chief Good, their Father, Redeemer, and Sanctifier, and give up themselves to fear, love and obey him, according to his Word, and this unto the Death, *Isa.* 44. 5. and 56. 4.

Q. 108. *How may we know, that we are in Covenant with God?*

A. We may know it by these three things.

1. By our sincere consenting to the Covenant, or choosing the living and true God to be our God, and giving up our selves to be his People.

Q. 109. *How else?*

A. 2. By our holy care to keep Covenant with God, and to perform the Duties which he requireth of us therein.

Q. 110. *How else?*

A. 3. By God's gracious performance
of

of the Promises of his Covenant to our Souls, in giving us the Saving Blessings promised to his Covenant-People.

Q. 111. What are the Blessings which God hath promised in the Covenant of Grace?

A. God hath promised grace and glory, all that is needful and good, both temporal, spiritual, and eternal Blessings, *Psal. 84. 11. 1 Tim. 4. 8.*

Q. 112. What be the Spiritual Blessings that God hath promised to them in this life?

A. These especially God hath promised to give them.

1. His Holy Spirit, to teach, sanctifie, assist, guide, and comfort them, *Ezek. 36. 27. John 14. 16, 17, 26.*

Q. 113. What else?

A. The enlightning of their Minds with Saving Knowledge, *Isa. 54. 13. Heb. 8. 11.*

Q. 114. What else?

A. The renewing of their Wills or Hearts, *Ezek. 36. 26. and 11. 19, 20.*

Q. 115. What else?

A. The putting of his Law in their inward Parts, and writing it in their hearts, *Heb. 8. 10.*

Q. 116. What else?

A. The putting his Fear in their hearts,

to keep them from departing from him.
Jer. 32. 40.

Q. 117. What else?

A. The Justification of their Persons,
 pardoning their Sins, and Accepting
 them as Righteous in Christ, *Isa. 53. 11.*
Jer. 31. 34. Rom. 3. 24, 25, 26.

Q. 118. What else?

A. The Sanctification of their Natures,
Ezek. 36. 25.

Q. 119. What else?

A. Adoption to be the Children of
 God, *2 Cor. 6. 18.*

*Q. 120. How may we know whether we
 have the Spirit of God, or no?*

A. We may know it by the Operations,
 Fruits, or Effects of the Spirit in us, which
 are such as these, Light, Life, Love, Li-
 berty, Joy, Peace, Long-suffering, Gen-
 tleness, Goodness, Faith, Repentance,
 Hope, Meekness and Temperance, *2 Cor.*
4. 6. 2 Cor. 3. 6. Gal. 2. 20. and 5. 22, 23.

*Q. 121. How may we know whether we
 have a new Heart?*

A. 1. By the uprightness, singleness,
 and sensibleness, or tenderness of our
 hearts, *Psal. 7. 10. Ezek. 11. 19.*

2. By the Conformity of our Hearts to
 the Law of God, when it is the bent desire,
 and

& delight of our Hearts to do the Will of God, and please him in every thing, *Psal.* 119. 6, 8, 16. *Acts* 13. 22. *Psal.* 40. 8.

Q. 122. Who must judge of this inward invisible Right to the Lord's Supper?

A. Every particular Christian ought to examine and judge of his own inward and invisible Right by the help of God's Spirit, and the Rule of his Word, *1 Cor.* 11. 28. *1 Cor.* 2. 11, 12.

Q. 123. What is a Gospel-fitness, or preparedness for this Ordinance?

A. There is a twofold Gospel-fitness for it. 1. A fitness of our State or Condition. 2. A fitness of our Frame or Disposition. Both these must be had to make us worthy Guests at this Holy Table of the Lord.

Q. 124. Who are in a fit State or Condition for this Ordinance?

A. All such, and only such as are in a state of Saving Grace, or the Children of God by Regeneration, and so qualified with those Graces that are needful and useful for a right receiving of this Ordinance, and a spiritual profiting by it, *2 Cor.* 13. 5.

Q. 125. What is Saving-Grace?

A. Saving Grace is a Principle of Spiritual

ritual Life wrought in the Hearts of God's Elect by the Holy Spirit, and (usually) by the Ministry of the Word, whereby they are effectually inclined and enabled, and do sincerely endeavour to obey the whole revealed Will of God in Heart, Lip, and Life, 2 *Pet.* 1. 4. *Eph.* 4. 18. *Col.* 3. 16. *Heb.* 12. 28. *John* 17. 17. *Rom.* 15. 16. 1 *Cor.* 4. 15. *Heb.* 13. 12.

Q. 126. *How may we know that we have Saving-Grace?*

A. We may know it by the good Fruits and Effects of it, which are especially these two:

1. Saving Grace turns the Heart from all sin, and sets it against sin, so that such a Man doth not only forbear sin, but hates it, and seeks the utter destruction of it in his Heart and Life, by all good means.

Exch. 18. 30. *Psal.* 112. 104. *Matth.* 26. 41. *Col.* 3. 5.

2. Saving Grace turns the Heart unto God and Godliness, strongly and constantly inclines it to that which is good, and makes us fit and ready to, and active in good Works, enables us cheerfully to obey the Will of God's Precept, and patiently to submit to the Will of his Providence, *Eph.* 2. 10. *Isa.* 55. 7. *Psal.* 119, 112.

112. Tit. 3. 1. Acts 21. 13. Tit. 2. 14.

Q. 127. *What are the particular Graces, or gracious Qualifications, that fits us for a worthy partaking of the Lord's Supper?*

A. They are especially these seven; Knowledge, Faith, Repentance, Love, New Obedience, Thankfulness & Holy Desire, or a Spiritual Appetite to this Ordinance.

128. *What Knowledge should we have?*

A. A competent measure of Knowledge of the Fundamental or Principal Truths of the Christian Religion, or of such things as are revealed in the holy Scriptures, necessary to make us wise unto Salvation, Prov. 19. 2. Eph. 1. 17. Col. 1. 9. & 3. 10.

Q. 129. *What are the Truths that we should especially know?*

A. Some Truths concerning God, some concerning Man, some concerning the Covenant between God and Man, and some concerning the Sacraments, or Seals of the Covenant.

Q. 130. *What should we know concerning God?*

A. We should know something concerning his Essence or Nature, something concerning his Will, and something concerning his Worship.

Q. 131. *What should we know concerning the Essence, or Nature of God?*

A.

A. These four things.

1. That God is, or that there is a God,

Heb. 11. 6.

Q. 132. *What else?*

A. 2. That God is One ; or that there

is only One true God, and no more,

Dent. 6. 4. *Jer.* 10. 10.

Q. 133. *What else?*

A. That this One God subsisteth in three distinct Persons, called by distinct

Names in Scripture, The Father, the Son, and the Holy Ghost, or Spirit, *Matth.* 28.

19. 1 *Joh.* 5. 7.

Q. 134. *What else?*

A. 4. That this One God is a most pure invisible Spirit, or a Being that

cannot be seen by our Eyes, *John* 4. 24.

1 *Tim.* 1. 17. and 6. 16.

Q. 135. *By What hath God made himself known to us?*

A. God hath made himself known to us two ways,

1. By his written Word. 2. By his Works.

Q. 136. *What doth the Word make known to us concerning the Nature of God?*

A. The Word makes known to us the Names, Titles, and Attributes of God, by which his Nature is in some measure discovered.

Q. 137.

Q. 137. What are the Names or Titles of God?

A. He is called *Jehovah*, *Jah*, and in Scripture, which signifieth his Essence, or Self-existence; that he hath his Being in and of himself, and gives Being to all other Beings. He is the Eternal, *I am*. He is called *God Almighty*, or *All-sufficient*, *The most High God*, *Possessor of Heaven and Earth*, *The Lord of Hosts*, *The God of Gods*, *The King of Kings*, and *Lord of Lords*. These, and many other Titles are given to God in Scripture, *Exod. 6. 3.* and *34. 6.* *Gen. 17. 1.* and *14. 19.* *Exod. 3. 1.* *Isa. 14. 27.* *Deut. 10. 17.* *1 Tim. 6. 16.*

Q. 138. What are the Attributes of God?

A. God's Attributes are certain Properties, Perfections, or Excellencies in his Nature or Essence, whereby he is distinguished from all other Beings.

Q. 139. How are God's Attributes distinguished each from other?

A. They are distinguished into two sorts; his Absolute, and his Relative Attributes.

Q. 140. Which are God's Absolute Attributes?

A. Such as are only in God, and of which

which there is no Resemblance in any Creatures.

Q. 141. *Which is the first?*

A. His Simplicity, or Freedom from all Composition. He is a most absolute, simple, and pure Spirit, without Body, Parts, or Passions, *Dent. 4. 15, 16. Luke 24. 39.*

Q. 142. *Which is the second?*

A. His Infinity. God is infinite, that is, without Bounds of Place, Time or Perfection. He is in all places at once, & yet not comprehended in any place. He was before all Time, is in all Time, and will be when Time shall be no more. And so perfect, that he cannot be more perfect, in all Excellencies. And therefore no Man nor Angel can fully understand and comprehend what God is, *Psal. 147. 5. Jer. 23. 23. 1 Kings 8. 27. Psal. 139. 7. &c. Psal. 90. 2. and 145. 3. Job 11. 7, 8, 9.*

Q. 143. *Which is the third?*

A. His All-sufficiency. God is sufficient for himself, and for all his Creatures; and must needs be so, seeing he is infinite in Wisdom, Power, Goodness, & in all Perfections, *Gen. 17. 1. 2 Cor. 11. 8. & 12. 9.*

Q. 144. *Which is the fourth?*

A. His Independency. God hath no dependence on any other Being, but all other

other Beings have their whole dependence on him, both for Subsistence, Supplies, Powers, and Actions, *Acts* 17. 25. *Neh.* 9. 6. *Rom.* 11. 36.

Q. 145. Which is the fifth?

A. His Immutability, or Unchangeableness. God is always the same, and subject to no Change, *Mal.* 3. 6. *Jam.* 1. 17. *Heb.* 13. 8.

Q. 146. Which are God's Relative Attributes?

A. Such, of which there is some Resemblance in the reasonable Creatures, Angels and Men.

Q. 147. Which be they?

A. 1. His Life. He is the Living God, *Psal.* 42. 2.

Q. 148. Which is another?

A. 2. His Will. He worketh all things according to the Counsel of his Will, *Eph.* 1. 11.

Q. 149. Which another?

A. 3. His Wisdom and Knowledge. He is the only wise God, *1 Tim.* 1. 17.

Q. 150. Which is another?

A. 4. His Power. Which signifies both. 1. His Authority, and Dominion over all his Creatures, *Psal.* 103. 19. *Dan.* 4. 34, 35. *Jude* v. 25.

2. H

2. *His Strength or Might.* He can do what ever he will, *Job* 42. 1, 2. *Matth.* 19. 26.

Q. 151. Which is another?

A. 5. *His Holiness.* He is most holy and pure, *Psal.* 23. 3. *Isa.* 6. 3.

Q. 152. Which is another?

A. 6. *His Justice.* He is most Just and Righteous, *Deut.* 32. 4. *Psal.* 11. 7. and 92. 15.

Q. 153. Which is another?

A. 7. *His Goodness.* He is most good. This comprehends both, 1. The Love, 2. The Graciousness, 3. The Mercy, 4. The Patience of God, *Psal.* 119. 68. *Exod.* 34. 6. 1 *Joh.* 4. 8. *Psal.* 103. 8. and 145. 8.

Q. 154. Which is another?

A. 8. *His Truth and Faithfulness,* He is most true, both in Himself, his Word, and Works, *John* 17. 3. *Deut.* 32. 4. *John* 17. 17. *Psal.* 33. 4.

Q. 155. Are these Relative Attributes in God, as they are in Man?

A. No. In God they are his very Essence, or Nature; for whatever is in God, is God. But in Man they are Qualities. In God they are most perfect; he so merciful and just, that he cannot be more so. But in Man they are imperfect.

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There are

are but some degrees of Mercy and Justice in him, 1 John 4. 8.

Q. 156. *What are the Works of God whereby he makes himself known?*

A. They are either, 1. *His Works before time*, call'd his Decrees, whereby he purposed in himself from all Eternity what he would do in time. 2. *His Works in time*, which are the Executions, or Performances of his Decrees; which comprehend both his Works of Creation and his Works of Providence, Eph. 1. 11. *Far Heb. 11. 3. and 1. 3. Psal. 103. 19.*

Q. 157. *What may we learn of God by his Works?*

A. By the Works of God we may learn somewhat of the glorious Perfections of his Nature, his Wisdom, Power, Holiness, Justice, Goodness, and Truth; but his Holy Word discovers them more clearly and fully to us, Rom. 1. 20. *Pf. 104. 24.*

Q. 158. *What is a Person in the Divine Nature?*

A. A Person in the Divine Nature is a distinct Subistence, or Being, having the whole Nature of God, but distinguished from each from other by their order, incommunicable Properties, and manner of working, John 14. 9, 10. *Heb. 1. 3.*

Q. 159

Q. 159. *What is the Order of the Holy Trinity?*

A. God the Father is the first Person, God the Son is the second Person, and God the Holy Ghost is the third Person.

Q. 160. *What are their incommunicable Properties?*

A. It is the Property of the Father to beget the Son, the Property of the Son to be begotten of the Father, and the Property of the Spirit to proceed from the Father & the Son, *Joh. 1. 14. and 15. 26.*

Q. 161. *What is their manner of working?*

A. God the Father worketh from himself; God the Son worketh from the Father; God the Holy Ghost worketh both from the Father and the Son, *John 5. 26.*

Q. 162. *What should we know concerning the first Person in the Trinity?*

A. Four things especially.

1. That he is called God the Father, because he is the Father of the Lord Jesus Christ by an inconceivable Generation; and because he is the Father of all other Beings by Creation, *John 20. 17. Heb. 12. 9. Rom. 11. 36.*

Q. 163. *What else?*

A. 2. That he created all things in the

beginning of time, and having made man after his own Image, he covenanted or promised to continue him in his happiness, provided man continued in his Obedience, *Gen. 1. 27, 31. and 2. 16, 17.*

Q. 164. What else?

A. 3. That Man breaking that Covenant by his Disobedience, and so making himself liable to Death, it pleased God to pity his fall'n and sinful Creature, & to contrive a way of Salvation for him, by virtue of a second Covenant in and through the Lord Jesus Christ, as a Redeemer, *Gen. 3. 15, John 3. 16.*

Q. 165. What else?

A. 4. That God the Father first promised, & in the fulness of time sent forth his only begotten Son the Lord Jesus Christ into the World, to be Man's Redeemer and Saviour, *Gen. 3. 15. & 12. 3. Isa. 9. 7. John 3. 16. Gal. 4. 4.*

Q. 166. What should we know concerning the second Person in the Holy Trinity?

A. These four things especially:

1. That he freely undertook this great Work of Man's Redemption, & engaged himself by Covenant to God the Father for the faithful performance of it, *Isa. 49. 1, 2, 3, 6, 7, 8. &c. and 42. 6, 7. Ps. 40. 7, 8.*

Q. 167. What else?

A. 2.

A. 2. That in order to the performing of this Work, he took our Nature into Union with his Divine Nature, & so was and is both God and Man in one Person, *John. 1. 14. Rom. 9. 5. 1 Tim. 2. 5.*

Q. 168. Was it needful that the Redeemer should be Man?

A. Yes, because Man had sinned, & so it was just that the Nature which had sinn'd should suffer, & satisfie for Sin, *Heb. 2. 14.*

Q. 169. Was it needful that the Redeemer should be God also?

A. Yes. Because he could not else have been able to undergo the Wrath of God, due to us for sin; nor would his Sufferings have been of sufficient value and virtue to procure Salvation for us.

Q. 170. What else should we know of this second Person?

A. 3. That he, as our Redeemer, performs the Offices of a Prophet, Priest, & King, to deliver sinful Men from their Ignorances, Sin and Slavery, & to bring them to compleat and eternal Salvation, *Acts. 3. 22. Heb. 5. 6. Psal. 2. 6.*

Q. 171. What else?

A. 4. That he procureth by his Blood and Merit many precious Benefits for his Redeemed ones; to be enjoyed, some in

this World, and others in the World to come, *Eph.* 1. 3.

Q. 172. *What are those Benefits or Blessings?*

A. The Principal Benefits procured by Christ for his Redeemed Ones, are Justification, Adoption, and Sanctification, with many others, that do either accompany or flow from them, or certainly follow them, sufficient Grace on Earth, and eternal Glory in Heaven, *1. Cor.* 1. 30. *John* 1. 12. *Rom.* 5. 1, 2, 5. *Mat.* 10. 32. *1 John* 3. 2. *1 Thes.* 4. 17.

Q. 173. *What should we know concerning the third Person in the Holy Trinity?*

A. These four things especially :

1. That he inspired all the holy Prophets and Apostles, revealed God's Mind and Will to them, and by them to the Church, and assisted all the Penmen of the Holy Scriptures in Writing them, both as to Matter and Words, *2 Tim.* 3. 16. *2 Pet.* 1. 21.

Q. 174. *What else?*

A. 2. That he was first promised by Christ, and after his Ascension, sent both by the Father and the Son, to supply the Churches spiritual Wants in Christ's bodily Absence from it, *John* 14. 16, 17. and 16. 7. *Acts* 2. 1, 2, 3, 4. Q. 175.

175. *What else?*

A. 3. That he doth bless the Word & Ordinances of Christ, and make them effectual Means of Grace to the Elect, working Faith in them, & thereby uniting 'em to Christ in their effectual Calling, & so applies to them the Redemption purchased by Christ, with all the Saving Benefits of his Mediatorship, 1 Cor. 3. 7. Psal. 14. 7. Rom. 1. 16. Eph. 2. 8. Tit. 3. 5. Rom. 8. 30.

Q 176. *What else?*

A. 4. That he doth dwell in all that are effectually called & drawn to Jesus Christ, leading, quickning, & comforting them, and carrying on the Work of Grace and Sanctification unto Perfection, to prepare them for Glory, Rom. 8. 9. 11, 13, 14, 15, 16, John 14. 16.

Q 177. *What should we know concerning the Will of God?*

A. We should know that God hath fully revealed his Holy Mind and Will to us in the Scriptures of the Old & New Testament to be the only perfect & perpetual Rule of our Faith and Obedience, which therefore we ought to know, believe, and obey in order to the pleasing and glorifying of God, and the saving of

our own Souls, *Mich. 6. 8. Gal. 6. 16. Deut. 32. 46. Matth. 23. 20. Deut. 12. 32.*

Q. 178. *What should we know concerning the Worship of God?*

A. We should know that this one God is to be worshipped and served by us both publickly, in the Church, privately, in our Families, & secretly, in our Closets. And that his Worship is to be performed from a right Principle, Grace in our Hearts, by a right Rule, the written Word of God, to a right End, the Glory of God in our Salvation, and through the Mediator Jesus Christ, *Matth. 4. 10. & 6. 6. Jer. 26. 2. Josh. 24. 14, 15. John 4. 24. Heb. 12. 28. Col. 3. 17. Heb. 13. 15.*

Q. 179. *What should we know concerning Man?*

A. His four-fold Estate, (*viz.*) 1. His good Estate by Creation. 2. His evil Estate by Transgression. 3. His Holy Estate by Regeneration. 4. His happy Estate by Glorification.

Q. 180. *What was Man's Estate by Creation?*

A. Man was created after the Image of God in Knowledge, Righteousness and Holiness, had Dominion over all the Creatures in this lower World, and enjoyed

joyed many other Priviledges and Blessings, which made his Condition truly happy, *Gen. 1. 26. Col. 3. 10. Eph. 4. 24. Psal. 139. 15. & 8. 4, 6, 7, 8. Eccl. 7. 21. Gen. 2. 9, &c.*

Q. 181. *Were all Mankind concerned in the state of Adam?*

A. Yes. Adam being a publick Person, the general Parent, or Root of all Mankind, the Blessings bestowed on him were also bestowed on them, as being his Children, and then in his Loins, *Heb. 7. 9, 10.*

Q. 182. *What is Man's Estate by Transgression?*

A. Man by transgressing the Command of God in Eating the forbidden Fruit, lost the Image of God, & all the Priviledges and Blessings of the state of Innocency, & brought himself into a guilty, filthy, and accursed state, *Rom. 3. 9, 10, &c. Psal. 5. 3. Rom. 3. 19. Eph. 2. 3. Gal. 3. 10.*

Q. 183. *Are all Mankind concerned in this state of Adam?*

A. Yes. All Mankind being in Adam's Loins, and under the same Covenant with him, sinned against God in him, and so fell with him in his first Transgression, *Rom. 5. 12, 18, 19.*

Q. 184. *What is Man's Estate by Regeneration?*

A. Man by Regeneration is recovered out of his sinful and miserable state into a state of Grace and Mercy, hath the Image of God renewed upon him, is brought under the Covenant of Grace, & hath thereby a right to all the Priviledges and Blessings of the Children of God, *Acts* 26. 17, 18. *Col.* 3. 10. *Eph.* 4. 24. *Heb.* 8. 8, &c. *Eph.* 1. 2.

Q. 185. *Are all Mankind brought into this state of Regeneration?*

A. No. Only those are brought into this estate that are chosen of God from all Eternity, & given to Jesus Christ, as to their Redeemer and Saviour, *Eph.* 1. 4. 5. *1 Tim.* 1. 9. *John* 6. 37.

Q. 186. *What shall Man's Estate by Glorification be?*

A. Man shall be made perfectly Holy and Happy both in Soul and Body, in the full Enjoyment of God in Heaven, & that to all Eternity, *Heb.* 12. 23. *Psalm.* 3. 21. *1 John* 3. 2. *1 Thes.* 4. 17.

Q. 187. *Shall all Mankind be brought into this state of Glorification?*

A. No. Only those that are made truly gracious here, shall be made glorious hereafter, *Matth.* 25. 46. *Heb.* 12. 14. *Rom.* 8. 30.

Q. 188.

Q. 188. *What should we know concerning the Covenants between God and Man, & the Sacraments or Seals of the Covenants?*

A. We should have a competent Knowledge of the Divine Institution, Spiritual Nature, holy use and ends of them. [But these things have been already opened.] Thus much of Knowledge.

Q. 189. *What is that Faith which a worthy Partaker of the Lord's Supper should have?*

A. A Saving Faith in the Lord Jesus Christ.

Q. 190. *What is a Saving Faith in Christ?*

A. Saving Faith in Christ is a special Gift of God to his Elect, whereby they knowing and assenting to the Truth of God's Record touching Christ in the Word, do Receive the Lord Jesus Christ for their only Saviour, and trust in him for Salvation on his own Terms, Eph. 2. 8. John 17.3 1 John 5.10,11. John 1.12. Eph. 1.12. Luke 9.23.

Q. 191. *Why is Faith needful to a worthy partaking of this Ordinance?*

A. Because Faith must be the Eye of the Soul to see Christ in it, the Hand of the Soul to Receive, the Spiritual Mouth
and

and Stomach to feed upon him and digest him, as our Spiritual Food, for our Nourishment and Growth in Grace.

Q. 192. What is that Repentance a worthy Partaker should have?

A. True Repentance is a special Gift of God to his Elect, arising from a clear sight and deep sense of sin, and a knowledge and belief of the Mercy of God in Christ, whereby they do both confess their sins to God, with shame, and sorrow for them, and hatred of them, and turn from them unto God, both in Heart and Life, Acts 11. 11. & 5. 31. & 2. 37. Acts 3. 19, 26. Prov. 28. 13. Joel 2 12, 13. Psal. 119. 104.

Q. 193. Why is Repentance needful to a worthy partaking of this Ordinance?

A. Because in this Ordinance we come to renew our Covenant with God, and to receive a sealed Pardon of our sins, which none can do but true Penitents.

Q. 194. What is that Love a worthy Partaker should have?

A. Holy Love is a Spiritual Affection whereby the Souls of God's People are carried out toward God, and toward one another, and toward all that is good, Matth. 27. 37. 39. John 13. 34. 1 John 2. 15. 2 Cor. 5. 14. Rom. 15. 30. 2 Thess. 2. 10.

Q. 195.

Q. 195. *Ought we not also to Love our very Enemies, and such as hate us ?*

A. Yes. Christ hath commanded us to Love our Enemies with a Love of Good-will, so as to forbear revenging our selves on them, and to desire and endeavour their good, though not with a Love of Delight, *Matth. 5. 44, 45. Rom. 12. 19, 20.*

Q. 196. *Why is love needful to a worthy partaking of this Ordinance ?*

A. Because this Ordinance is a Love-feast, and a Love-token between Christ & his Church, in which they do as it were seal their Affections each to other, appointed to keep in memory Christ's Love to Believers, and to encrease their Love to him ; and the want of this Love brings Men under the severest Curse, *Rev. 1. 5. 1 Cor. 11. 24. 1 Cor. 16. 22.*

Q. 197. *What is that New Obedience that is needful to a worthy partaking of this Ordinance ?*

A. New Obedience is an unfeigned desire and purpose of the Soul, seconded with a careful endeavour of Life (in and by the grace and strength of Christ) to yeild sincere, constant, & universal Obedience to the whole revealed Mind & Will of God, joined with an humiliation for our Failings

lings and Defects, a desire to be found in the Righteousness of Christ, and to be accepted of God only in, for & through the perfect Obedience of Christ, *Psal.* 119. 5, 8, 30, 31, 32. *Phil.* 4. 13. *Psal.* 119. 6, 104, 112. 2 *Chron.* 30. 18, 19. *Phil.* 3. 9.

Q. 198. *Why is it called New Obedience?*

A. Because 'tis only perform'd by New Creatures, that is, by such as are renewed after the Image of God, and by new strength from Christ; and because it is required by the New Testament or Covenant, 2 *Cor.* 5. 17. *Rom.* 12. 2. *Phil.* 4. 13.

Q. 199. *Why is this New Obedience needful to a worthy partaking of this Ordinance?*

A. Because this Ordinance, being a Seal of the New Covenant, binds us to this New Obedience, so that without it our partaking of this Ordinance would be but dissembling; and because without this Obedience all our Profession of Religion and outward Performances, will be rejected of God as vain and hypocritical and abominable, *Ezech.* 11. 19, 23. *Jer.* 31. 33. 1. *Sam.* 15. 22. *Tit.* 1. 16.

Q. 200. *What is that Thankfulness that is needful to a worthy partaking of this Ordinance?*

A. Thank-

A. Thankfulness is a due and heart-affecting sense of the Love of God in giving Christ to us, of the Love of Christ in giving himself for us, and of the Love of the Spirit in revealing Christ in us, with a cheerful acknowledgment of the same with our Lips and Lives, *John 3. 16. Gal. 2. 20. 2 Cor. 9. 13. 1 Tim. 1. 17. Rom. 15. 13. Eph. 1. 17.*

Q. 201. *What should Believers be especially thankful for at this Ordinance?*

A. They should be especially thankful for the Lord Jesus Christ, and for the Covenant of Grace, together with all the Blessings and Benefits given in and with them to Believers, *Eph. 1. 3. 2 Cor. 9. 15.*

Q. 202. *Why is this Thankfulness needful to a worthy partaking of this Ordinance?*

A. Because Christ himself gave Thanks to God in the Institution of this Ordinance; and because the very matter, use, and ends of this Ordinance engaged us to Thankfulness, in that it representeth, sealeth, and applieth Jesus Christ to us as the Spiritual Food of our Souls, *1 Cor. 11. 24. Deut. 8. 10. 1 Thess. 5. 18.*

Q. 203. *What is that holy Desire, or spiritual Appetite that is needful to a worthy partaking of this Ordinance?*

A. Holy

A. Holy Desire is a spiritual hungering and thirsting after the Lord Jesus Christ as the Food of our Souls for our Nourishment, and Growth in Grace, *Ila. 55. 1. Hagg. 2. 7. Isa. 26. 8, 9. Matth. 5. 6.*

Q. 204. Why is this holy Desire or Appetite needful to a worthy partaking of this Ordinance?

A. Because this Ordinance (being a Spiritual Feast or Supper) cannot profit us without a spiritual hunger or thirst after the Provisions set before us therein; neither shall we taste any spiritual sweetness in it, nor get Refreshment and Nourishment by it; for this is promised only to those who have this Appetite, *Matth. 5. 6. Luke 1. 52.*

Q. 205. Who are in a fit frame or disposition for this Ordinance?

A. Such who being truly gracious, have some Scripture-Evidence thereof, and have got their Souls into a serious, humble, and holy disposition to draw near to God, and to hold Communion with him, *James 4. 8, 9, 10.*

Q. 206. How may we get into a new frame or disposition?

A. We may get into a fit frame or disposition of Spirit for this holy Ordinance,

nance, 1. By examining our selves. 2. By quickning and stirring up our Graces. 3. By praying for Spiritual Blessings. 4. By hoping for them, and expecting of them from God through Christ.

Q. 207. Concerning what should we examine our selves?

A. We should examine our selves, both concerning our Sins, and concerning our Graces, 1 Cor. 11. 28. Lam. 3. 40. 2 Cor. 13. 5, 28.

Q. 208. What should we examine concerning our Sins?

A. We should examine both what our Sins are, and how they are aggravated by their several Circumstances? Jer. 8. 6.

Q. 209. How may we come to know our Sins?

A. We may come to know our Sins,

1. By comparing our Hearts and Lives with the Laws of God, which shew us both the Duties we should perform, and the sins we should avoid, Rom. 3. 20. & 7. 7.

2. By praying to God to discover our sins to us, Job 13. 23.

Q. 210. What should we examine our selves concerning our Graces?

A. We should examine our selves, both touching the Grace we have, and touching

touching the Grace we want, 2 Cor. 13. 5.

Q. 211. What should we examine touching the Grace we have?

A. We should examine both the truth of our Grace, and the growth of it.

Q. 212. How may we know whether our knowledge of spiritual Truths be a true saving knowledge?

A. By the Properties, Effects, and Companions of it in the Soul.

Q. 213. What be the Properties of it?

A. It is joyned with an high-prizing of this knowledge it self, and the things that we know, 1 Cor. 2. 2. Phil. 3. 8. Rom. 7. 12.

Q. 214. What is another?

A. It is joyned with an humbling sense of our own Ignorance and Sinfulness, Job 42. 5, 6. Prov. 30. 2.

Q. 215. What is another?

A. It is joyned with a Love to, and Delight in the Spiritual Truths known, Psal. 119. 97. Rom. 7. 22.

Q. 216. What is another?

A. It is accompanied with earnest Desires and diligent Endeavours after more Spiritual Knowledge, Psal. 119. 33, 34, 40. Prov. 2. 3, 4. 2 Pet. 3. 18.

Q. 217. What is another?

A. It

A. It is accompanied with an Experience or spiritual Sense of those Truths that are to be experienced ; as of the convincing, converting, comforting, quickning and confirming power of the Word and Spirit of God, *Phil.* 1. 9. *Psal.* 34. 8. *1 Pet.* 2. 3. *Heb.* 5. 14. *Psal.* 19. 7, 8. & 119. 50. *Acts* 20. 32.

Q. 218. *What is another ?*

A. It changeth the Soul into the same Image of Holiness that is in the Word of God, *2 Chron.* 3. 18. *Rom.* 12. 2.

Q. 219. *What is another ?*

A. It is joyned with the practise of known Duties, and the forbearing of known sins, *John* 13. 17. *1 John* 2. 3, 4. *Psal.* 119. 100, 101.

Q. 220. *What is another ?*

A. It is joyned with a readiness to teach others the knowledge of spiritual things, *Psal.* 34. 11. *John* 1. 41, 45, 46. *John* 4. 28, 29.

Q. 221. *How may we know whether our Faith be true and saving ?*

A. By the manner in which it is wrought, by its nature, and by its properties or effects.

Q. 222. *How is Faith wrought in the Soul ?*

A. The Spirit of God ordinarily prepareth

pareth the Heart for it by the Law of God, and then worketh it by the Gospel?

Q. 223. *How doth the Spirit prepare the heart for Faith by the Law?*

A. These several ways.

1. It shews and convinces the Soul of its sinful and miserable Estate by nature, *John 16. 7. Rom. 3. 20.*

2. It humbles the Soul under the serious consideration of its sin and misery, *2 Kings 22. 19.*

3. It works in the Soul a despair of getting out of this condition, by its own power, or the help of any other Creatures, *Acts 4. 12.*

4. It causeth in the Soul a fear of the wrath of God, due to him for sin, *Gen. 3. 10.*

5. It convinceth the Soul of its need of a Saviour, *Matth. 9. 12.*

Q. 224. *How doth the Spirit of God work Faith by the Gospel?*

A. These several ways.

1. It shews to the Soul the Lord Jesus Christ, as an All-sufficient and only Saviour, provided by God, and offered to sinners, *John 3. 16.*

2. It begets in the Soul an high esteem of this Saviour, and earnest desires after him, above all other things, *Cant. 5. 10.*

3. It

3. It convinceth the Soul that it is his duty to believe in, or close with the Lord Jesus Christ for his Saviour, 1 John 3. 23.

4. It begets in the soul some hope of obtaining an Interest in this Saviour, *Psal.* 119. 116.

5. It works in the Soul a Resolution to seek after this Saviour, and to be at any care and cost to obtain an interest in him, *Cant.* 3. 2.

6. It takes the Soul wholly off from resting on his own Righteousness for Justification before God, *Phil.* 3. 9.

Q. 225. Wherein doth the Essence or Nature of Faith consist?

A. It consists in two things.

1. In a receiving of an whole Christ, or of Christ in all his Offices; the Soul being made willing to be taught and ruled, as well as reconciled by him, *John* 1. 12.

2. In resting on Christ, or trusting in him alone for compleat and eternal Salvation, *Eph.* 1. 12.

Q. 226. What be the Properties, Fruits, or Effects of Faith?

A. Faith helps to soften and melt the heart into godly sorrow for sin, *Zech.* 12. 10, *Isa.* 53. 5, 6.

Q. 227. What is another property of it?

A. Faith

A. Faith helps to purifie or cleanse the Heart from the love of sin, by arguing against it from the Word of God, and by applying the Blood of Christ to the Soul, *Acts 15. 9. John 17. 17. Zech. 13. 1.*

Q. 228. *What is another?*

A. Faith makes a Man obedient to the Will of God, and fruitful in good Works, *Rom. 16. 26. Gal. 5. 6. Heb. 11. 8, 9, 17.*

Q. 229. *What is another?*

A. Faith maintains the Christian's spiritual Life, as it applies Christ and the Promises to the soul, and helps the soul to live in an holy dependance upon him and them, *Rom. 1. 17. Gal. 2. 20.*

Q. 230. *What is another?*

A. Faith makes the Word of God profitable and effectual to the Soul, *1 Thess. 2: 13. Rom. 1. 16. Heb. 4. 2.*

Q. 231. *What is another?*

A. Faith helps the Soul to draw nigh to God in holy Duties, with humble boldness and confidence of access to him, and acceptance with him through Christ, *Eph. 3. 12. Heb. 4. 16. & 10. 22.*

Q. 232. *What is another?*

A. Faith helps the Soul to bear the burden of Troubles and Afflictions, and keep it from fainting and sinking under them, *Psal.*

Psal. 27. 13. Heb. 11. 35. Job 13. 15.

Q. 233. *What is another?*

A. Faith helps the Soul to resist and conquer its spiritual Enemies, Sin, Satan, and the World, *Acts 26. 18. 1 Pet. 5. 9. Eph. 6. 16. 1 John 5. 4. Heb. 11. 24. 25, 26.*

Q. 234. *What is another?*

A. Faith helps the Soul to spiritual Joy and Peace, *Rom. 5. 1, 2 and 15. 13.*

Q. 235. *What is another?*

A. Faith is of a growing and persevering Nature, encreaseth in Measure, and endures to the end, *2 Thess. 1. 3 Rom. 1. 17. Luke 22. 32. Heb. 10. 39. Rev. 2. 20.*

The Examination of Repentance.

Q. 236. *How may we know whether our Repentance be true and saving?*

A. By the manner of its working, by its Nature, and by its Fruits, Effects, and Companions.

Q. 237. *In what manner is Repentance wrought?*

A. The Spirit of God ordinarily worketh a sight and sense of sin in the Soul by the Law, and an apprehension of the Mercy of God in Christ offered to sinners by the Gospel, and herewith powerfully affect,

affects the Heart, and effectually inclines it to turn from sin unto God, *Rom.* 3. 20. & 7. 7. *2 Cor.* 5. 19. *Acts* 2. 37. & 26. 18. *Jer.* 31. 18.

Q. 238. Wherein doth the Nature of true Repentance consist?

A. In these three things: 1. In a deep Conviction of sin. 2. In an hearty Contrition, or godly Sorrow for sin. 3. In a thorow Conversion or Turning from sin to God, *Acts* 2. 37. *Psal.* 38. 18. *Ezek.* 18. 30.

Q. 239. When is our Conviction of sin such as it ought to be?

A. When we understand and are duly sensible of the greatness of the Evil of sin, *Gen.* 37. 9.

Q. 240. Wherein doth the evil of sin consist?

A. 1. In its odious Nature, as being contrary both to the Holy Nature Revealed Will, and Righteous Law of God, *Eph.* 4. 18. *Col.* 1. 21. *Rom.* 8. 7. *1 John* 3. 4.

2. In its hurtful Fruits and Effects, as bringing the Soul under guilt, filth, and slavery, and making it liable to temporal, spiritual, and eternal Punishments, *Rom.* 3. 19. *Job* 15. 16. *2 Pet.* 2. 19. *Rom.* 6. 23.

Q. 241. When is our Contrition or Sorrow for sin such as it ought to be?

A. 1.

A. 1. When it is a sorrow for sin, as sin, or as it is contrary to the Nature and Will of God, *Psal.* 51. 4.

2. When it is universal sorrow for all sins, & at all times, *Psal.* 38. 18. & 119. 136.

3. When it is the greatest sorrow we have, both as to degree and continuance, *Zech* 12. 10.

4. When it worketh repentance or forsaking of sin, *2 Cor.* 7. 10.

Q. 242. *When is our Conversion from sin unto God such as it ought to be?*

A. When we are turned from all sin unto God, both in heart and life, *Ezek.* 8. 31. *Rom.* 6. 4.

Q. 243. *When is the heart turned from sin to God?*

A. When the Heart is turned from the Darkness of sin to the light of Grace, or from ignorance to knowledge in the things of God, *Acts* 26. 18. *Eph.* 5. 8.

2. When the Heart is turned from a Death in Sin to the Life of Grace, *Eph.* 2. 1, 2.

3. When the Heart is turned from the love of sin to the hatred of it, *Psf.* 119. 104.

4. When the Heart is turned from the reigning power of sin, and brought under the Government of God, *Acts* 26. 18, *Rom.* 6. 17, 18.

D

Q. 244.

Q. 244. *When is the life turned from sin unto God?*

A. When we do in our practices and course of life, deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, *Tit. 2. 12.*

Q. 245. *What are the Fruits and Companions of true Repentance?*

A. Such as these.

1. A free and full Confession of sin, with its aggravation unto God, and also unto Men, when duly called to it, *1 Tim. 1. 13. James 5. 16.*

2. A Judging and Condemning sin, and our selves for sin, *Dan. 9. 7, 8.*

3. A Loathing of sin, and of our selves for sin, *Ezek. 20. 43.*

4. An holy shame upon the remembrance of sin, *Ezek. 16. 61.*

5. A just Indignation against, and zealous Revenge upon sin in mortifying of it, *2 Cor. 7. 11.*

6. Making Restitution or Satisfaction for sin (though not to God, yet) to Men, (if it be in our power) for the wrong we have done to them, either in Souls or Body, Estates, or good Names, *Luke 19. 8.*

7. An holy desire and carefulness to avoid sin, and please God, *2 Cor. 7. 11.*

8. A

8. A holy Fear and Watchfulness against sin and temptations for time to come, 2 Cor. 7. 11.

The Examination of Love.

Q. 246. *How may we know whether our Love to God the Father, Son & Spirit be true ?*

A. By the Rise or Grounds of it, by the Nature of it, and by the Properties of it.

Q. 247. *Whence doth our Love to God arise ?*

A. 1. From a sight or discovery of the Loveliness of God, or the surpassing Excellencies of his Nature, apprehended by Faith, Psal. 8. 1. & 45. 2. Cant. 5. 10. 16.

2. From a Taste or Experience of the Goodness and Mercy of God, and Manifestations of his Love to our Souls, Cant. 1. 3. & 3, 4, 5. Luke 7. 38.

Q. 248. *Wherein doth the Nature of this Love of God consist ?*

A. In the Soul's going out toward God as the chief Good, by several steps or degrees. As, 1. In a Love of Good-will to him. 2. In a Love of fervent Desires after him. 3. In a Love of sweet Delight and full Satisfaction in him, John 3. 27. Cant. 1. 2. & 8. 14. Psal. 16. 5, 6.

Q. 249. *How may we know that we love God the Father as our Father ?* D 2 A.

A. By our desires and endeavours to carry it toward him like dutiful Children, fearing to offend him, hearkning to him, obeying him, seeking to him, and depending on him for all needful Blessings, *1 Pet. 2. 14, 15. Mal. 1. 6. Rom. 8. 15. 1 Pet. 5. 7.*

Q. 250. *How may we know that we love the Lord Jesus Christ as our Mediator, and Redeemer?*

A. 1. By our renouncing all other Mediators and Redeemers, and thankfully accepting of him in all his Offices, as our only Mediator and Redeemer, *Isa. 26. 13. Psal. 73. 25.*

2. By our learning of him as our Prophet, obeying him as our King, using of him, and trusting in him as our Priest, for the Benefits of his Satisfaction and Intercession, *Matth. 11. 29. Heb. 5. 9. & 4. 15, 16. Eph. 1. 12.*

Q. 251. *How may we know our Love to the Holy Spirit as our Sanctifier, Guide, and Comforter?*

A. 1. By our love to, frequenting of and delighting in the holy Ordinances of Christ by which the Spirit works, *Ps. 27. 4. & 81. 1, 2, 10. & 122. 1.*

2. By our hearkning to, and obeying his Call, cherishing his holy Motions in
our

our Souls by the Ordinances of Christ, & resisting and rejecting the evil suggestion and temptations of our spiritual Enemies, 1 *Theff.* 5. 19. *Isa.* 30. 21. 1 *Pet.* 5. 9.

3. By our setting upon Duties in the strength of the Spirit, living under his influence, and walking in God's holy ways under his guidance, *Eph.* 3. 16. *Gal.* 5. 25. *Rom.* 8. 14.

Q. 252. *What are the properties of Love to God?*

A. It is a most hearty and fervent Love, exceeding our Love to all our Friends, Relations, Enjoyments, yea to our very Lives themselves, *Matth.* 22. 37. *Luke* 10. 27. & 14. 26, &c. *Acts* 21. 13. *Rev.* 12. 11. *Cant.* 8. 6.

Q. 253. *What is another?*

A. It is an obedient Love, or makes the Soul obedient to the Will of God, and of Christ, *John* 14. 15, 21. & 15. 10, 14. 2 *Cor.* 5. 14. 1 *John* 5. 3.

Q. 254. *What is another?*

A. It makes the Soul desirous of likeness to God, Communion with him, and of gracious Communications of Love and Mercy from him, 1 *Pet.* 1. 1, 15. *Psf.* 17. 15. & 42. 1, 2. *Cant.* 1. 2.

Q. 255. *What is another?*

D 3

A. Its

A. It helps the Soul patiently and submissively to bear God's Rebukes and Corrections, *John* 21. 15, 16, 17. *Mich.* 7. 9.

Q. 256. *What is another?*

A. It is an abiding and constant Love, *Eph.* 6. 24. *Cant.* 8. 6, 7.

Q. 257. *What is another?*

A. It causes the Soul to love what God loves, because he loves it, and hate what he hates, because he hates it; and to grieve for the dishonours done to him by our selves, or others, *Psal.* 11. 5, 7. & 146. 8. & 87. 2. & 26. 8. 1 *John* 5. 1. *Psf.* 119. 14. & 97. 10. & 139. 21, 22.

Q. 258. *How may we know whether our love to other Christians be true?*

A. By its Grounds or Causes, and by its Properties and Effects.

Q. 259. *What be the Grounds or Causes of Love to other Christians?*

A. Such as these.

1. The Command of God and Christ requiring it, *John* 13. 34. 1 *John* 4. 21.

2. Our Love to God and Christ inclining us to it, 1 *John* 5. 2.

3. Their Relation unto God as his Children, and to Christ as his Members, and to us as our Brethren and Fellow Members. 1 *John* 5. 1, 2. *Eph.* 5. 30.

1 *John* 3. 14. *Eph.* 4. 25. 4. Their

4. Their likeness to God and Christ in Holiness and Righteousness.

5. Our Communion with them, and spiritual Benefits by them, *Psal.* 16. 3.

1 Cor. 12. 25.

Q. 260. *What are the properties of this Love?*

A. Such as these.

1. It is Spiritual. A Love that flows from spiritual Causes, as when we love Christians for God's sake, for Christs sake, and for Graces sake, and aims at spiritual Ends, the Glory of God, and our mutual Good and Comfort, *Phil.* 2. 1.

Q. 261. *What is another?*

A. It is Universal. To all Christians, as such, whether high or low, rich or poor, bond or free, male or female, *Col.* 1. 14.

Q. 262. *What is another?*

A. It is strong and Fervent, *1 Pet.* 1. 22.

Q. 263. *What is another?*

A. It is Sociable, or makes us desire after, frequent and delight in spiritual Society with other Christians, *Psal.* 119. 63. and 16. 3.

Q. 264. *What is another?*

A. It is active and laborious, for the good of other Christians, *1 Thess.* 1. 3.

1 John 3. 18.

D 4

Q. 265.

Q. 265. What is another?

A. It is self-denying, Condescending and Humble, *Rom. 12. 16. John 13. 14. 1 Cor. 13. 5.*

Q. 266. What is another?

A. It is sympathizing, or a fellow-feeling affection, making us sensible both of the Joys and Sorrows of other Christians, *Rom. 12. 15. 1 Cor. 12. 26.*

Q. 267. What is another?

A. It is Patience in bearing Wrongs and Injuries from others, long suffering, slow to anger, and not easily provoked, *1 Cor. 13. 4, 7. 1 Thess. 5. 14.*

Q. 268. What is another?

A. It is Kind, Courteous and Compassionate both in Words and Actions, inclining us to relieve the Wants of others Souls and Bodies, according to our Ability and their Necessity; to forbear revenging our selves for wrongs, and to forgive them, and be reconciled, *1 Cor. 13. 4, 5. 1 Pet. 3. 8, 9. Rom. 12. 10, 17, 18, 19, 20. Luke 6. 36. Eph. 4. 32. Gal. 6. 10.*

Q. 269. But if another do me wrong, am I bound to forgive, and be reconciled to him, though he make me not satisfaction, profess repentance, nor seek reconciliation?

A. 1. You are bound so far to forgive him

him as to cherish no wrath, malice, desire, or purpose of revenge against him; for these are sins, and all sins not repented of, unfit you for this holy Ordinance, *1 Per. 2. 1.*

2. You are not bound to testify your forgiving him, until he profess his Repentance of the wrong done to you; but then you must do it, *Luke 17. 4.*

3. You are not bound to receive him again into your familiar converse, till he hath made satisfaction for the wrong done, or declared a purpose to do so, (if he be able) if not, at least till he profess a willingness to do so, and a desire of reconciliation, *Luke 19. 8.*

Q. 270. Which Party then is to keep off from the Lord's Supper, in case of wrong done, till they are reconciled?

A. The Party that hath done the wrong only, not he that hath suffered wrong; for that would be to punish the Innocent, for the Offence of the Guilty, *Matth. 5. 23. 24.*

Q. 271. What is another property of this Love?

A. It envieth not at the prosperity, or better condition of others, *1 Cor. 13. 4.*

Q. 272. What is another?

A. It rejoiceth not in Iniquity, but rejoiceth in the Truth, *1 Cor. 13. 6.*

Q. 273. What is another ?

A. It is a constant & continuing Love,
Heb. 13. 1. 1 Cor. 13. 8. Ruth. 1. 16. 17.

Q. 274. How may we know whether our Love to our Enemies be true ?

A. By the Ground or Reason of it, and by the Fruits of it.

Q. 275. What is the Reason of Love to our Enemies ?

A. 1. The Will of God made known to us in his Word, *Matth 5. 44. Rom. 12. 14.*

2. The example of God in loving and forgiving us who were his Enemies, and the example of Christ in loving and dying for us, *Eph. 4. 32. Col. 3. 13. Rom. 5. 8. 10.*

Q. 276. What are the Fruits of this Love ?

A. 1. It makes us to will and desire their good, *Prov. 11. 23.*

Q. 277. What is another Fruit of it ?

A. 2. It keeps us from revenging our selves upon them, *Rom. 12. 17, 19.*

Q. 278. What is another ?

A. 3. It inclines us to forgive them the Injuries done to us.

Q. 279. What is another ?

A. 4. It helps us to return good to them for their evil done to us, by praying for them, and relieving of their wants,

Rom.

Rom. 12. 20, 21. Psal. 35. 12, 13, 14.

Acts 7. 60. Luke 23. 34.

Q. 280. What is another ?

A. 5 It keeps us from rejoycing in their hurt, Prov. 24. 17, 18.

The Examination of Obedience.

Q. 281. How may we know whether our Obedience be true ?

A. By the Reasons, the Principles, the Properties, the Rules, and the Ends of it.

Q. 282. What be the Reasons of it ?

A. Two.

1. The Will of God signified by his Commands ; for he having the supream and absolute Authority over us, we are therefore bound to obey him, *1 Theff. 4. 3. & 5. 18. Psal. 119. 4, 5.*

2. The Example of Christ, which we are required to follow, *Heb. 5. 8. Phil. 2. 8. 1 Pet. 2. 21. 1 John 2. 6.*

Q. 283. What be the Principles of Gospel-Obedience ?

A. The Principles of it are the saving Graces of the Spirit of God wrought in the Heart of the Godly, especially Faith, Love and Fear, Rom. 16. 27. Heb. 11. 7, 8. 2 Cor. 5. 14. 1 Tim. 1. 5.

Q. 284. What be the Properties of this Obedience ?

A. Such

A. Such as these.

1. It is a cordial and willing Obedience, discovering it self, 1. By the cheerfulness of the Heart in obeying God. 2. By the grief of the Heart for disobedience to God, both in our selves, and others, *Psal.* 110. 3. *Isa.* 1. 19. *Psal.* 40. 8 *Rom.* 6. 17. & 7. 21, 22, 23, 24. *Pf.* 119. 136.

Q. 285. *What is another?*

A. 2. It is universal and compleat, i. e. the Obedience of the whole Man, both Soul and Body; an Obedience to the whole Law of God, tho' attended with some sinful Imperfections, *Pf.* 103. 1. & 119. 34. 1 *Cor.* 6. 20. *Psal.* 119. 6.

Q. 286. *What is another?*

A. It is a diligent and zealous Obedience, *Dent.* 6. 17. *Psal.* 119. 4. *Eccl.* 9. 10. *Rom.* 12. 11.

Q. 287. *What is another?*

A. It is a speedy & present Obedience, *Pf.* 119. 60. *Mark* 1. 18. *Gal.* 1. 15, 16, 17.

Q. 288. *What is another?*

A. It is a resolved Obedience against all difficulties and discouragements, *Jos.* 24. 15. *Psal.* 119. 106.

Q. 289. *What is another?*

A. It is a constant and persevering Obedience, at all times, and in all conditions,

tions to the end of our lives, *Psal.* 119. 20, 33, 112. *Rev.* 2. 19.

Q. 290. *What is the Rule of our Obedience?*

A. The Rule of our Obedience is the Revealed will of God, contained in the Scriptures of the Old and New Testament, *Isa.* 8. 20. *Gal.* 6. 16. *Phil.* 1. 27. &c 3. 16.

Q. 291. *When do we obey God according to this Rule?*

A. When we obey God in the Faith of Christ, in love and thankfulness to Christ, in the strength of Christ, and in the name of Christ, *Heb.* 11. 6. *Rom.* 14. 5. 23. *2 Cor.* 5. 14. *Phil.* 4. 13. *Joh.* 15. 3. *Col.* 3. 17. *Heb.* 13. 15.

Q. 292. *What are the Ends of our Obedience?*

A. The Ends which we should aim at in our Obedience, are 1. The Glory of God, and of our Lord Jesus Christ; and 2. The good of our selves and others, *1 Cor.* 10. 31. *Phil.* 1. 20. *1 Tim.* 4. 8. *Phil.* 2. 4.

The Examination of Thankfulness.

Q. 293. *How may we know our Thankfulness to be true?*

A. 1.

A. 1. By our careful observing, owning and acknowledging unto God the Blessings and Mercies he bestoweth on us, especially spiritual Blessings, *1 Chron. 29. 13, 14, 16. Hos. 2. 8. 2 Cor. 9. 15.*

Q. 294. How else?

A. 2. By our just estimation or valuing the Blessing and Mercies of God, according to their worth, excellency and usefulness, *Luke 1. 46, 48, 49. Phil. 3. 8. Cant. 3. 10, 16.*

Q. 295. How else?

A. 3. By our dutiful rendring to God according to the Blessings received from him, *Psal. 116. 12. 2 Chron. 32. 15.*

Q. 296. What should a thankful Soul render unto God?

A. 1. High Praises of his Wisdom, Power, Goodness, Truth, and of all his Perfections, as also of all his Blessings & Mercies, *Psal. 103. 1, 2, 3, 4. & 106. 1, 2. 1 Tim. 1. 12, 15, 16, 17.*

Q. 297. What else?

A. Hearty Affections, *Luk. 7. 37, 38, 47.*

Q. 298. What else?

A. Humble Obedience, devoting both our Selves and Services unto God, paying our Vows, answering our Covenant Engagements to him, living to Christ, & being

being willing and ready to dye for him,
if we be called to it, 2 Cor. 8. 5. Psal. 119.
38. & 116. 14. 2 Cor. 5. 25. Acts 21. 13.

The Examination of Holy Desires.

Q. 299. *How may we know whether our Desire or Appetite to this Holy Supper be true?*

A. By the Causes, Objects, Properties, Companions, and Ends of it.

Q. 300. *What are the Causes of these Desires?*

A. Three.

1. A sight and sense of our want of this Ordinance, for the spiritual Benefits thereof.

2. A sight and sense of the suitability and fulness of this Ordinance, and of Christ in it, to supply our want, Luke 15. 17. Mark 9. 24. Col. 1. 19.

3. A taste or experience of the sweetness of Christ in his Ordinances, and of spiritual Refreshment received by them, 1 Pet. 2. 2, 3.

Q. 301. *What is the Object of this Desire or Appetite?*

A. The Object of it is not only, nor chiefly the Supper of the Lord, but the Lord of the Supper, Psal. 42. 2. & 63. 1.

Q. 302.

Q. 302. *What are the Properties of this Desire?*

A. It is a strong desire, an holy longing after Christ in this Ordinance, *Psal. 73. 25. & 14. 2.*

Q. 303. *What is another?*

A. It is an industrious Desire, or puts the Soul upon pious Endeavours to obtain the Mercies desired, *Isa. 26. 9.*

Q. 304. *What is another?*

A. It makes the Soul restless and impatient of Delays, *Cant. 8. 14.*

Q. 305. *What is another?*

A. It makes the Soul glad of opportunities to enjoy Christ in his Ordinances, and careful to lay hold on them, and improve them, *Psal. 122. 1. Isa. 2. 3.*

Q. 306. *What is another?*

A. It makes Christ and his spiritual Benefits sweet and pleasant to the Soul, *Cant. 2. 3.*

Q. 307. *What is another?*

A. It causes the Soul to feed heartily on Christ in his Ordinances by Faith, *Matth. 5. 6.*

Q. 308. *What is another?*

A. It makes the Soul willing to part with any thing to obtain Christ and his Ordinances, *Luke 5. 11.*

Q. 309.

Q. 309. What be the Companions of this Desire?

A. 1. It is accompanied with an high esteem of Christ and his Ordinances, *Job 23. 12. 1 Pet. 2. 7.*

Q. 310. What is another?

A. 2. It is accompanied with a retention, or keeping of our spiritual Food in the Soul, a digesting of it, and getting spiritual strength by it, *Eph. 3. 17. Cant. 3. 4.*

Q. 311. What is another?

A. It is accompanied with a readiness and care to lay out our spiritual strength in the Service of Christ, from whom we receive it, *1 Cor. 15. 10. 1 Thess. 1. 3.*

Q. 312. What is another?

A. It is accompanied with love to Christ, delight, content and satisfaction in Christ, though we want this Worlds goods, *1 Pet. 1. 8.*

Q. 313. What is the End of this Desire?

A. A gracious Soul desireth this holy Ordinance, and Christ in it, for his spiritual refreshment, nourishment & growth in Grace, that he may thereby be the better able to serve Christ in his place and relation, *Psal. 119. 25, 28, 32.*

The Examination of growth in Grace.

Q. 314. How may we know whether we do grow in Grace?

A. 1. By the increase of our spiritual Appetites to our spiritual Food; or by the increase of our desires after Christ, his Word and Ordinances, *1 Pet. 2.9. Ps. 42, 1, and 27. 4. and 63. 1, 2.*

Q. 315. How else?

A. 2. By the increase of our spiritual strength, to perform Duties, endure Afflictions, and resist our Souls Enemies, *Eph. 6. 10. 2 Tim. 2. 1. Phil. 4. 13. Ps. 138. 2.*

Q. 316. How else?

A. 3. By the increase of our spiritual stature, when we wax bigger and taller in Grace and Holiness, *2 Pet. 1. 5, 6, 7, 8. Matth. 15. 28. James 2. 5.*

Q. 317. How else?

A. 4. By the change of our voice and visage; when we speak more understandingly, favourily and experimentally of God, and the things of God, and look more like our heavenly Father, *1 Cor. 13. 11. Eph. 4. 29. Col. 3. 6. Eccles. 8. 1.*

Q. 318. How else?

A. 5. By the change of our Carriage and Conversation; when we grow more serious,

serious, humble, holy, circumspect and heavenly in our lives, *Matth. 5. 16. Gen. 6. 9. Eph. 5. 15.*

Q. 319. Why should we examine the growth of our Grace?

A. 1. Because God giveth us his Ordinances, that we may grow in Grace by the use of them, and expects our growth should be suitable to the means of Grace which we enjoy, *Acts 20. 32. Eph. 4. 11, 12, 13.*

Q. 320. What is another Reason of it?

A. 2. Because the growth of our Grace will be a good Evidence to us of the Truth of it; for if we grow, we live, *2 Thess. 1. 3.*

Q. 321. What is another Reason of it?

A. 3. Because the Discovery of our growth in Grace will quicken and encourage us in our Attendance on the Means of Grace, *1 Pet. 2. 2, 3.*

322. What if we find that our Graces do not grow, but rather decay?

A. We ought to be deeply humbled for it before the Lord, beg pardon of it, search out the causes of it, that they may be removed, and labour to improve God's Ordinances better for time to come, *Rev. 2. 4, 5. & 3. 1, 2.*

Q. 323.

Q. 323. What are the causes of Decays of Grace?

A. These two especially:

1. Neglect of Christ's Ordinances, the Means of Grace, or using of them negligently and formally, or without a due care to improve them.

2. Complying with some Temptations to Sin, or indulging and nourishing some Corruption in our Souls.

The Examination of the Grace we want:

Q. 325. How may we know what Grace we want?

A. By looking into our Souls, and seeing what Grace we have already, and whether that be in a growing or decaying state.

Q. 325. What are the usual wants of gracious Souls.

A. Such as these. They usually want quickning Grace, and strengthening Grace to enable them to withstand Temptations, mortifie Corruptions, perform Duties, bear their Burdens, the confirmation of the Covenant of Grace, and of their mystical Union to Christ their Head, the Assurance of the Love of God, of an Interest in Christ, and his Benefits, and of the
Pardon

Pardon of their Sins, and Peace with God through Christ, *Pf.* 119. 159. 28. 116. & 35. 3. *Matth.* 9. 2.

Q 326. Why should we examine ourselves about our spiritual wants before we come to the Lord's Supper?

A. Because it is needful that we should come with a due sense of our spiritual wants, to this and other Ordinances, and with Desires and Prayers unto God for the Supplies of them, *John* 5. 6. *Luke* 18. 35, 36, 39, 40, 41. *Rev.* 3. 17, 18.

Q 327. What other Duty should be performed to fit us for the Lord's Supper?

A. We should endeavour to get our Graces quickned and stirred up in us, or prepared to be acted and exercised on their proper Objects, *2 Tim.* 1. 6.

Q 328. Why should our Graces be quickned, and stirred up before this Ordinance?

A. Because our Graces are to be acted and exercised in partaking of this holy Ordinance, and so need quickning to it.

Q 329. How may our knowledge be quickned?

A. 1. By labouring for a more clear distinct and full Knowledge of spiritual things.

2. By meditating on those spiritual things

things that we do know, their Excellency, Necessity and Usefulness to us.

Q. 330. How may Faith be quickned.

A. 1. By feeding on Christ in a Promise, and meditating on the freeness, fulness, firmness and sweetness of the Promises.

2. By considering & believing Christ's gracious Invitations, and assurance of refreshment and benefit to those that come to him in his own way, Matt. 11. 28. John 7. 37.

Q. 331. How may Repentance be quickned?

A. By searching out our special Sins since the last Sacrament, confessing them to God with shame and sorrow of heart, judging and condemning our selves for them, and begging pardon of them, and power against them through Grace for time to come, Prov. 28. 13. James 4. 9. 10. Psal. 51. 1, 2, &c.

Q. 332. How may our Love to God, Father, Son and Spirit be quickned?

A. By meditating on the infinite Love of God the Father, in giving Christ; the Love of Christ, in giving himself to dye for us; and the Love of the Holy Spirit, in revealing Christ to us, and in us, John 3. 19. Gal. 2. 20. Rom. 15. 30. Q. 333.

Q. 333. How may our Love to other Christians be quickned?

A. 1. By remembering the New Command of Christ requiring it. *2.* By considering our near and spiritual Relation to them, as being our Brethren, and Fellow-members of Christ's Mystical Body. *3.* By beholding the Image of God upon them; *Joh. 13. 34. Hebr. 13. 1. 1 Cor. 15. 49. 1 John 5. 1.*

Q. 334. How may Love to our Enemies be quickned?

A. 1. By considering the Command of Christ requiring it. *2.* By considering the Example of Christ, who loved us, when we were his Enemies, so as to dye for us, *Mat. 5. 44. Gal. 2. 20. Rom. 5. 8. 10.*

Q. 335. How may our Obedience be quickned?

A. 1. By considering the Holiness, Justice and goodness of Christ's Commands. *2.* By considering the Blessings promised to the Obedient, and the Punishments threatned to the disobedient, *Rom. 7. 12. Job 36. 11, 12. Jer. 7. 23.*

Q. 336. How may our Thankfulness to God be quickned?

A. 1. By considering the many, great and rich Blessings which he hath bestowed

on

on us in the Covenant of Grace. And
 2. Our own great unworthiness of the
 least of them, 1 Cor. 3. 22. Rom. 8. 32. 1 Cor.
 2. 9. Gen. 32. 10. Eph. 3. 8.

*Q. 337. How may our holy Desires, or
 spiritual Appetite be quickned?*

A. By considering our want of spiritu-
 al Food, and of refreshment and Nourish-
 ment by it.

2. By considering the sweetness, suita-
 bleness and sufficiency of the spiritual
 Provisions, which Christ hath made for us
 in this Ordinance.

3. By considering the Promises which
 God hath made to refresh and satisfie hun-
 gry and thirsty Souls, *Psal.* 40. 17. *John* 6.
 55. 56. *Psal.* 81. 10. & 107. 9.

*Q. 338. What other Duty should be per-
 formed to fit us for the Lord's Supper?*

A. We should solemnly seek the Lord
 by Prayer,

1. For the pardon of former Neglects
 of this Ordinance, and sinful Failings in
 our partaking of it, and of present unfit-
 ness for it.

2. For the holy Preparation of our
 Hearts for this Ordinance, Communion
 with God in it, and Communications of
 Grace, and spiritual Nourishment from
 him

him by it, 2 Chron. 30. 18, 19, 20. Prov. 16. 1.

Q. 339. *Why should we thus solemnly seek the Lord before this Ordinance?*

A. 1. Because it is needful both to sanctifie our selves for this Ordinance, and to have this Ordinance sanctified to us; for Prayer is the means to both, 1 Sam. 16. 5. 1 Tim. 4. 5.

2. Because the spiritual Benefit of this and all Ordinances comes alone from God, which is to be obtained by Prayer, James 1. 17. Matth. 7. 7.

Q. 340. *What other Duty should be performed to fit us for the Lord's Supper?*

A. We should hope for and expect God's gracious Answer to our Prayers in his meeting and blessing us in this Ordinance, Ps. 42. 5. & 119. 166. & 62. 5.

Q. 341. *What ground have we for this hope?*

A. God's holy Word, wherein he hath freely promised to meet and bless his People in his Ordinance, Exod. 20. 24. Matth. 18. 24. Psal. 130. 5.

Of our Duties in partaking.

Q. 342. *What is required of us in partaking of the Lord's Supper?*

E

A. Two

on us in the Covenant of Grace. And
 2. Our own great unworthiness of the
 least of them, 1 Cor. 3. 22. Rom. 8. 32. 1 Cor.
 2. 9. Gen. 32. 10. Eph. 3. 8.

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him by it, 2 Chron. 30. 18, 19, 20. Prov. 16. 1.

Q. 339. Why should we thus solemnly seek the Lord before this Ordinance?

A. 1. Because it is needful both to sanctifie our selves for this Ordinance, and to have this Ordinance sanctified to us; for Prayer is the means to both, 1 Sam. 16. 5. 1 Tim. 4. 5.

2. Because the spiritual Benefit of this and all Ordinances comes alone from God, which is to be obtained by Prayer, James 1. 17. Matth. 7. 7.

Q. 340. What other Duty should be performed to fit us for the Lord's Supper?

A. We should hope for and expect God's gracious Answer to our Prayers in his meeting and blessing us in this Ordinance, Ps. 42. 5. & 119. 166. & 62. 5.

Q. 341. What ground have we for this hope?

A. God's holy Word, wherein he hath freely promised to meet and bless his People in his Ordinance, Exod. 20. 24. Matth. 18. 24. Psal. 130. 5.

Of our Duties in partaking.

Q. 342. What is required of us in partaking of the Lord's Supper?

E

A. Two

A. Two things especially.

1. A sober and reverent behaviour of the Body.

2. A serious and gracious disposition of the Soul, *Rom. 12. 1. 1 Cor. 6. 20.*

Q. 343. *What gesture of Body should we use in the Act of Receiving, standing, sitting, or kneeling?*

A. Sitting seems to be the most proper Gesture of the Body in the Act of Receiving, as being most agreeable to the Example of Christ and his Apostles, (who sate, or sate-leaning) which was then the Table-gesture amongst the Jews. But Christians should not rigidly impose any gesture on each other, nor uncharitably Censure each other for difference of Perswasion, or Practice in this or such like Circumstances, if a due Reverence be observed, *Matth. 26. 20. Luke 14. 18, 22. Rom. 14. 2, 3, 23, 19. 1 Cor. 14. 40.*

Q. 344. *Wherein consists the gracious disposition of the Soul in partaking of this Ordinance?*

A. 1. In coming to this holy Ordinance with a deep, self-humbling sense of our own vileness and unworthiness of so great a Priviledge, because of our sins, *Eph. 3. 18. Tim. 1. 15. Luke 15. 19.*

Q. 345. *Wherein else?*

A. 2.

A. 2. In animating at right ends in the use of this Ordinance, such as the preserving of the Remembrance of Christ, our spiritual Nourishment, and growth in Grace; the confirming of the Covenant of Grace; the testifying of our Thankfulness to Christ; and the strengthening of our Union to him and Communion with him, and with one another.

Q. 346. Wherein else?

A. 3. In using this Ordinance according to Christ's Institution in order to these Ends; that is, using the same Elements of Bread and Wine, and the same Words and Actions about them, and to the same significations and ends that Christ used them for.

Q. 347. Wherein else?

A. 4. In holy Meditations on the Elements, Words, and Actions that are used in the Celebration or Administration of this holy Ordinance, and especially on Christ himself, who is signified and represented by them, *Prov. 23. 1. John 1. 29.*

Q. 348. What good Meditations may our Souls raise from these?

A. 1. When we see Bread and Wine prepared for this Ordinance, we should meditate on the Resemblance that there

is between them and the Body and Blood of Christ signified by them.

Q. 349. *How doth Bread resemble the Body of Christ?*

A. In three things especially.

1. As Corn is prepared by grinding, moulding and baking, to make it Bread for our Bodies, so Christ was prepared by exquisite Sufferings to be Bread for our Souls, *Isa. 53. 10.*

Q. 350. *How else?*

A. As Bread is the Staff and Strength of our Natural Life, so is Christ the Staff and Strength of our Spiritual Life, *Psal. 105. 16. & 19. 14.*

Q. 351. *How else?*

A. 3. As Bread is but one Body, tho' it be made up of many Grains, so Christ mystical (that is the Church) is but one Body, though made up of many Members, *1 Cor. 12. 12.*

Q. 352. *How doth the Wine resemble the Blood of Christ?*

A. In three things especially.

1. As Wine quencheth the Thirst of the Body, so doth the Blood of Christ quench the Thirst of the Soul, *John 6. 35.*

Q. 353. *How else?*

A. 2. As Wine is of a cheering Nature,

ture, making the Heart glad; so the Blood of Christ, applied by Faith, cheers and makes glad the Souls of mournful sinners, *Psal. 104. 15.*

Q. 354. What else?

A. 3. As Wine is of a purging and cleansing quality, so the Blood of Christ doth meritoriously purge and cleanse us from sin, *Heb. 9. 13, 14. 1 John 1. 7.*

Q. 355. What other Meditation may we raise from this Ordinance?

A. When we see the Bread and Wine blessed, sanctified, or set apart from a common to an holy use, by the Ministers pronouncing the words of Institution, and Prayer, we should meditate on God the Father his sanctifying, and setting apart his Son, the Lord Jesus Christ, from all Eternity, to be our Redeemer, *Isa. 42. 1.*

Q. 356. What other Meditation?

A. When we see the Bread broken, we should meditate on the Breaking of Christ's sacred Body on the Cross, and all the Sufferings, Pains and Torments which he endured both in Soul and Body for our sakes, on the heinous nature of our sins, that could not be done away, but by the shedding of Christ's Blood; and the impartial Justice of God the Father in pu-

nishing his only begotten Son, when he stood as our Surety:

Q. 357. What other Meditation?

A. When we see the Minister offering and giving Bread and Wine to us, we should meditate on the infinite Love of God the Father in Giving Christ, and of Christ in Giving himself to be a Sacrifice for us, and of the Spirit in revealing and applying Christ to us.

Q. 358. What other Meditation?

A. When we Receive the Bread and Wine from the hand of the Minister, with the hand of our Bodies, and eat and drink them with our Mouths, we should meditate on the spiritual Receiving of the Body and Blood of Christ, and feeding on him by Faith in our Souls.

Q. 359. What other Meditation?

A. We should meditate on the precious Benefits that redound to true Believers by a right receiving of Christ in this holy Ordinance, which are Redemption from all Enemies and Evils, Reconciliation to God, Pardon of Sin, Justification, Adoption, Sanctification, Victory over our Souls Adversaries, Increase of Grace, and a Title to Glory.

Q. 360. Wherein else doth this gracious disposition of Soul consist?

A. 5.

A. 5. In a lively acting or exercising of saving Graces, and using our bodily senses of seeing, touching, and tasting to help our spiritual Senses and Graces in their Actings, John 20. 27.

Q. 361. What Graces should we exercise in partaking of this Ordinance?

A. We should especially exercise these four, Faith, Repentance, Love and Joy.

Q. 362. How is Faith to be exercised in it?

A. Faith should be exercised as the Eye of the Soul, to discern Christ in this Ordinance, as the hand of the Soul, to Receive him, and as the Mouth of the Soul, to feed upon him, or apply him with all his Benefits to each Believer in particular, Job 20. 28. Gal. 2. 20.

Q. 363. How is Repentance to be exercised?

A. Repentance should then be exercised in remembering our sins, confessing them with shame and sorrow, hating of them, judging and condemning our selves for them, and turning from them unto God in Christ, Isa. 53. 4, 5. 6. Zech. 12. 10, 11.

Q. 364. How is Love to God then to be exercised?

A. Love to God; both Father, Son, and Spirit should then be exercised by the fervent out-goings of the Soul to God, and to each Person in the God-head, and by the firm cleaving of the Soul to him, as to the chief Good, and our All-sufficient Portion, *Psal.* 63. 8. *Acts* 11. 23.

Q. 365. *How is Love to other Christians then to be exercised?*

A. Love to other Christians should then be exercised by our cleaving to them in heart, as to our Brethren, by praying with and for them, by forgiving their Trespases against us, and by a readiness to give to those that want, according to our Ability, and their Necessity, *Heb.* 13. 1, 2, 3. *1 Pet.* 2. 17. *Eph.* 4. 32.

Q. 366. *How is Joy then to be exercised?*

A. Joy is then to be exercised in the Soul's being cheered, revived, and lifted up in the believing apprehension, or assurance of its interest in God, as his own God in Christ and Covenant, and so in all the Blessings promised in the Covenant of Grace, of which this Ordinance is a sign and seal, *Psal.* 16. 5. *Phil.* 4. 4. *1 Pet.* 1. 8. *Rom.* 5. 2.

Q. 367. *How is this Ordinance to be closed up?*

A. It

A. It is to be closed up in singing some Spiritual Hymn to the praise of God our Creator, Redeemer, and Sanctifier, *Matth.* 26. 30. *Mark* 14. 26.

Of our Duties after partaking.

Q. 368. *What is required of us after partaking of the Lord's Supper?*

A. Two sorts of Duties, some more publick, and others more private.

Q. 369. *What are the publick Duties?*

A. Such as these.

1. A solemn and hearty Thanksgiving to God for his love in giving Christ, for Christ's love in giving himself, and for the love of the holy Spirit in revealing Christ to us, and in us, with all the blessed Fruits of this Love. As also for the Covenant of Grace, the Seals of it, and Spiritual benefit by them, *Eph.* 1. 3. *2 Cor.* 9. 12.

Q. 370 *What is another publick Duty?*

A. 2. A sincere renewing our Consent to the Covenant of Grace, and yielding our selves to the Lord as his Covenant-Servants, with holy purposes of new and better Obedience to him in the strength of Christ for time to come, *2 Kings* 23. 3. *2 Chron.* 15. 12. *Rom.* 6. 13. *c.* 12. 1. *Pf.* 119. 8, 32. E 5 *Q.* 371:

Q. 371. *What is another publick Duty?*

A. A cheerful giving some Relief to the poor Members of Jesus Christ, in testimony of our Love and Thankfulness to Christ for the Mercy we have received from him, and of our Love to them, *Gal. 6. 10. 1 Cor. 16. 1, 2. Matth. 25. 40.*

Q. 372. *What are the private Duties after the Lord's Supper?*

A. They are two especially.

1. A diligent Inquiry, Whether we have received any spiritual Comfort or Benefit by this Ordinance; *i. e.* Whether our Graces have been strengthened, our Souls refreshed, nourished, revived, and cheered, our Consciences pacified, and our Assurance of the Love of God increased, &c.

Q. 373. *What if we cannot find any of these Spiritual Benefits?*

A. We should search out the Cause, whether it was not want of due preparation before, or want of a right disposition in the partaking of it; and if so, we should confess it unto God, and be humbled for it, endeavouring by after pains in Humiliation and Prayer, to obtain the efficacy and benefit of it.

Q. 374. *What if we did our best in
prepa-*

preparing for it, and in partaking of it, and yet are not sensible of any real Benefit or Comfort by it?

A. We should pray earnestly to God, and wait patiently on him for the Benefit and Comfort of this Ordinance, because as Physick doth not presently work, nor Meat presently nourish, so neither doth this or other Ordinances always presently benefit our Souls, but in God's time they shall.

Q. 375. What if we do find present Benefit and Comfort by it?

A. We should thankfully acknowledge it to God, and labour to preserve it by an holy, humble, and watchful Conversation, *1 Thess. 5: 18. Eph. 5. 15.*

Q. 376. What is the other Duty after the Lord's Supper?

A. A faithful keeping Covenant with God, yielding a ready, cheerful and constant Obedience to all his Commandments in Heart, Lip and Life, watching and praying against sin, resisting its motions and temptations, exercising Grace, laying hold on Opportunities of honouring God, in doing or receiving Good, endeavouring to be perfect in every Good Work, to do his Will, that our Fruit may be unto holiness,

lineſs, and the end Eternal Life, *Deut.* 29.
9. *Pſal.* 103. 18. *Heb.* 5. 9. *Luke* 1. 6.
Heb. 13. 21. *Rom.* 6. 22.

Q. 377. *Why ſhould we be thus careful
to keep Covenant with God?*

A. 1. Becauſe we cannot otherwiſe
juſtly expect God ſhould keep Covenant
with us, or that he ſhould give us the
Bleſſings promiſed, unleſs we give him
the Obedience commaunded, *Deut.* 7. 9,
10, 11.

2. Becauſe elſe we ſhould but mock
God in making Covenant with him, and
in receiving the Signs and Seals of it, and
deceive our own Souls, *Iſa.* 66. 30.

3. Becauſe we ſhould elſe deprive our
ſelves of the ſpiritual Benefits of this Or-
dinance, and expoſe our ſelves to God's
juſt Diſpleaſure, *1 Cor.* 11. 29, 30. *Eccleſ.*
5. 4, 5.

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